

prefixed, implying pronouncing or repeating together; as ब्राह्मणावेदं संप्रवदन्ते The *Brāhmans* repeat the *Veda* aloud together. If the same verb be applied to the singing of birds in concert, it is put in the *common* form; as संप्रवदन्ति कोकिलाः The nightingales sing together. वद, with वि and प्र prefixed, in the acceptation of declaring, or pronouncing different opinions, may be used in either of the active forms. With अनु prefixed, वद is used in the *common* form, if transitive, otherwise, in the *proper*; as तमनुवदति He speaks after him, अनुवदते He speaks after, or repeats.

649. चर Go, move, preceded by उन्, is put in the *proper* form, if transitive; as धर्ममुचरते खलः The mean wretch mounts virtue, *met.* He transgresses the rules of virtue. But if it be intransitive, it follows the *common* form; as उचरति पांशुः The dust ascends. चर with सं, governing a noun in the third case, is used in the *proper* form; as अश्वेन संचरते He goes together with a horse, that is, he goes on horse-back.

650. दा Give, with the preposition सं, is put in the *common* form when one of the words it governs is put in the third case instead of the fourth, where the action is an improper one, as in this example: दास्या संयहते धनं कामुकः The lustful man gives away or spends money with a maid; otherwise, दास्या संयहति धनं विप्राय जनः. A man gives money to a *Brāhman* by a female servant.

651. यम्, preceded by उप, is put in the *proper* form, when metaphorically used for nuptial union; as स्वभार्यामुपयहते नरः A man cohabits with his own wife. In the preterit—रामः सीतामुपायत, or उपायंसु Rāma married Sītā.

652. भुज् Eat, is used in the *proper* form; as अन्नं भुंक्ते He eats rice;

rice; but if it mean, enjoy, possess, or govern, it follows the *common* form; as **विष्णुं भुनक्ति विष्णुः** *Vishnu* enjoys the universe.

653. **क्षु**, with **सं** prefixed, signifying sharpen well, is used in the *proper* form; as **अस्त्रं संक्षुण्ते** He sharpens the weapon well.

654. **युज्** Join, fit, use, apply, is used in the *proper* form when preceded by **उत्**, or any preposition ending in a vowel, except the act relates to sacrificial vessels; as **प्रयुंक्ते, उपयुंक्ते, उद्युंक्ते, &c.** **यज्ञपात्राणि प्रयुनक्ति** He provides the sacrificial vessels.

655. **वच्** and **गृध्**, as causals, in the acceptation of deceiving, are put in the *proper* form; as **बालकं वंचयते** or **गर्जयते** He deceives, or causes to be deceived, the child. In the sense of driving away, they are used in the *common* form; as **श्येनो हिं वंचयति** The kite drives away the serpent.

656. **स्मृ** Remember, **ज्ञा** Know, and **दृश्** See, when not preceded by **अनु**, are used in the *proper* form, in the volitive sense; also **शु** Hear, when not preceded by **प्रति** or **आ**. *Ex.* **सुष्मूर्षते** He wishes to remember, **जिज्ञासते** He wants to know, **शुश्रूषते** He wants to hear, he is attentive, **अनुजिज्ञासति** He wants to know, or enquires after.

657. ALL verbs distinguished in the lists by a fervile **ञ**, to denote that they are of both the active voices, are conjugated in the *proper* form only, when the thing done is for the benefit of the agent; as **यज्** ^{i.e.} Sacrifice, **यजते** He sacrifices for himself; or, if for another, **यजति याजकः** The sacrificer performs a sacrifice for another.

658. THE roots **पा** Drink, **धे** Drink, **नृन्** Dance, **वद्** Speak, **वस्** Dwell, **दम्** Tame, and **रुच्** Please, appear agreeable, are put in the *proper* form when used as causals; as **पाययते** He causes to drink, &c. &c.

659. **गृह्**

659. सुह Swoon, lose sensation, preceded by परि, यम् Stop, cease, refrain, and यम् Try, endeavour, each with आ prefixed, वद् Speak, with अप prefixed, and यम् Cease, strain, restrain, with सं or उन्, when not accompanied by a word signifying a book, are put in the *proper* form; as परिमुच्यते He swoons away entirely, अपवदते He speaks ill of, he accuses, &c. &c. Also ज्ञा without a preposition, as जानीते He knows.

The following verbs, under certain circumstances, are conjugated in the *common* form only.

660. रम् Sport, play, rest from labour, is used in the *common* form only, when preceded by वि, आ, or परि; as विरमति He rests, or ceases to labour; आरमति He enjoys rest, परिरमति He plays about, or enjoys entire ease. *Obs.* When रम्, preceded by उप, implies rest, or dwell with, as a man with a wife, it may be used in either form; as उपरमति or उपरमते He enjoys, or rests with: he marries.

661. कृ Do, make, with अनु or परा, is conjugated in the *common* form only; अनुकरोति He does after, पराकरोति He does well, or perfectly.

662. क्षिप् Throw, with प्रति, अभि, or अति, is put in the *common* form only; as प्रतिक्षिपति He throws again, or against, अभिक्षिपति He throws before, अतिक्षिपति He throws beyond, or exceedingly.

663. वह् Bear, carry, flow as a river, preceded by प्र, is used in the *common* form only; as प्रवहति नदी The river flows forth, forward.

664. मृष Bear, suffer, forgive, with परि, is used in the *common* form only; as परिमथति He entirely forgives.

The following description of verbs are conjugated in the *common* form only, when used as causals.

665. ROOTS

665. ROOTS signifying eating, trembling, or shaking, when used as causals, are put in the *common* form; as भोजयति He causes to eat or enjoy, कम्पयति He causes to shake or tremble.

666. इ Go, with अधि, in a causal sense, is used in the *common* form; as अध्यापयति He causes to go over, or read.

667. शृ Hear, द्रु Run, प्रु Move, जन् Bring forth, produce, बुध् Understand, युध् Fight, and नश् Perish, are, as causals, put into the *common* form; श्रावयति He causes to hear, द्रावयति He causes to run, प्रावयति He causes to move, जनयति He causes to bring forth, or produce, बोधयति He causes to understand, योधयति He causes to fight, नाशयति He causes to perish, he destroys.

668. AN intransitive verb used in a causal sense, and having for its object an animate being, is put in the *common* form; as यशोदा कृष्णं शाययति Yashōdā causes Krishna to sleep. If the object be not an animal, the *proper* form is used; as वायुः धान्यं शोषयति The wind causes the corn to dry. If the causal be formed from a transitive root, it should also be put in the *proper* form, if the object be an animal; as भक्तिं कारयते रामचन्द्रः देवदत्तेन Rāma Chandra causes service to be performed by Dēva Datta.

CHAPTER VI.

ON THE FORMATION OF PARTICIPLES, AND PARTICIPIAL NOUNS.

669. **T**HE present chapter may be divided into two parts; the first treating of participles, strictly so called, and the second of every other species of verbal nouns, which, for the sake of distinction, may be denominated *participial nouns*.

OF PARTICIPLES.

670. **T**HE participles will be treated of in the order of the tenses with which they are connected.

Of Participles of the Present Tense.

671. **T**HERE are three participles of the present tense: namely, one of the *common* active voice, one of the *proper* active voice, and one of the passive voice.

Participle of the Present Tense, common Form.

672. **T**HE participle of the *common* form of the present tense is made by affixing the termination अन् (technically called शन्) to the verbal root, according to the following general rule:—Whatever modification any root takes before अन्ति, the termination of the first person plural of the present tense, of any conjugation, it must also take before the termination अन्. Thus भू makes भव् before अन्ति, and with अन् is formed the crude participle भवन् Being.

675. IT

673. IT has already been shewn, page 63, rule 104, that this participle is declined in three genders, like nouns in न्, that its terminations are, *Masc.* अन्, अन्तौ, अन्तः, &c. *Fem.* अन्ती, अन्त्यौ, अन्त्यः &c. *Neut.* अन्, अन्तो, अन्ति, &c. and that there were some anomalies; but which the following rules will more particularly explain.

674. ROOTS of every conjugation which require the prefix अ before the terminations निप्, तस्; &c. as in the first conjugation, may, without causing the radical vowel to be *converted*, indifferently take न्, or not, in forming this participle before the feminine ई, in every case; and also before the ई of the termination in the first and second cases dual number of the neuter gender. Thus नुद् Vex, goad, of the sixth conjugation, makes either नुदन्ती or नुदनी in those places. Whenever य precedes the prefix अ, न must always be inserted before ई.

675. ALL roots which drop the न of the termination अन्ति in the verb, make अन्, instead of अन्, in the first case singular, masculine gender, of this participle, and drop the nasal in every other case in the same gender. The roots in question are all those which are reduplicated in the present tense, particularly those of the third conjugation, (see p. 198, r. 220), such as दा Give, which makes ददन्ति They give, and consequently, *Masc.* ददन्, ददन्तौ, ददतः, &c. Giving. So धा Hold, दधन्ति He holds, *Masc.* दधन् &c. Holding. The class of words called जक्षादि are also included in this rule; which are, जम्; or, according to some यम्, Laugh, smile, जागु २०. Awake, दरिद्रा २०. Be poor, चकाम् २०. Shine, and शाम् २०. Govern.

676. विद् Know, makes the present participle by occasionally affixing the termination called क्वस्, which will be spoken of hereafter; as *Masc.* विद्वान्; also विदन् Knowing. See p. 69, r. 107.

677. THE application of the present participle, *common form*, in construction, is as a noun adjective, in case, gender, and number; as in the following examples:—पचन्नास्ते देवदत्तः *Dēva Datta* fits cooking; गायन् गच्छति He goes singing; तमागच्छन्तं पश्यामि I see him coming; कन्याममरगर्भां ज्वलन्तीमिव श्रिया ददर्श He saw a damsel of immortal birth shining, as it were, with beauty; त्वया पथि गङ्गता दृष्टः He (was) seen by thee walking in the road, मया दृष्टे स्त्रियौ तंत्रे पटं वयन्त्यौ By me were seen two women weaving cloth in a loom.

Participle of the Present Tense, proper Form.

678. TO form the participle of the present tense *proper*, the termination called शान् is affixed to the root, as modified for conjugation in the first person plural number of the present tense *proper* form, the sign ते of that tense being dropped. The real terminations are आन् and मान्. If the root be of a nature to take the prefix अ before the terminations, as those of the first, fourth, sixth, and tenth conjugations, मान् is used with अ prefixed, otherwise आन्.

679. THIS participle, like that of the *common form*, is declined like nouns of three genders ending in अ. See page 40, rule 71.

Examples.

क्रम्यमानः कूपेऽपतन् Walking he fell into a well; गुरुनियागमनुतिष्ठमानः Attending to, or following, his master's injunction; शरत्तल्पे शयानः Sleeping on a bed of reeds; मन्वानः वदति He talketh thinking; पचमानः पिवति He drinketh cooking.

680. THE root आस् Sit, makes आसीन्; as आसीनः कांचनासने Sitting on a golden throne; तमासीनमभ्यगच्छन् He went before him sitting.

Participles of the present Tense passive.

681. THE passive participle, corresponding with the present tense, is formed by adding मानः *m.* माना *f.* and मानं *n.* to any root with the passive य *ya* affixed to it; as to कृय, (as in कृत्यते He is making, passively), with which they make कृत्यमानः *m.* कृत्यमाना *f.* कृत्यमानं *n.* Making or doing (passively by another.) This participle is declined like nouns in अ. See page 40, rule 71.

Participles of the second preter Tense.

682. THERE are two participles of the second preterit, one for the common form, and one for the proper. That for the proper serves also for the passive voice.

Participle of the second Preterit, common Form.

683. THE common form of the participle of the second preterit is made by adding to the root, as modified, and reduplicated for conjugating in that tense, the termination वस् (or nom. वान् *m.* उषी *f.* वन् *n.* &c.) technically called क्वसु. The root, as it is conjugated in the first person dual number of this tense, freed from the verbal termination अनुः, will always furnish the proper theme on which to construct this participle, with the help of the following rule:

684. IF the theme contain more than one vowel, वस् only is added to form this participle; but if only one, and it end in a consonant, इ is required to be prefixed to वस्; also after घस् Eat, ऋ Go, and इ ^{ca.} Go, and roots ending in आ. गम् Go, इश् See, विश् Enter, and विद् Know, follow two forms: and the following are anomalous; namely, मिह Make water, which makes मीद्वस्; सह, for षह, Bear, support, which forms साह्वस्

साहूस्; and दाश् Give, which makes दाश्वस्. जागृ Awake, makes either जजागृवस् or जजागर्वस्.

685. THE participle in वस्, being formed according to the foregoing rules, is declinable in the three genders, like nouns of the eighth declension, Class IV. See page 69, CLASS IV, and page 69, rule 107.

686. THE व of वस् is changed to उ before every case beginning with a vowel, except औ in the first and second dual, and अः in the first plural. Also before the feminine termination ई in every case, and the dual ई in the first and second cases dual. See page 70.

Examples.

पक् Cook, पेचिवस् Did cook, पेचिवान् *m.* पेचुषी *f.* पेचिवन् *n.*

Obs. The theme having but one vowel, takes the prefix इ by rule 684.

रुद् Weep, रुरुद्वस् Did weep, रुरुद्वान् *m.* रुरुदुषी *f.* रुरुद्वन् *n.*

Obs. The theme containing more than one vowel does not require the prefix इ. See rule 684.

अक् Go, आरिवस् Did go, आरिवान् *m.* आरुषी *f.* आरिवन् *n.*

Obs. अक् takes इ by rule 684.

घस् Eat, जक्षिवस् Did eat, जक्षिवान् *m.* जक्षुषी *f.* जक्षिवन् *n.*

Obs. Takes इ by rule 684.

इक् Go, ईयिवस् Did go, ईयिवान् *m.* ईयुषी *f.* ईयिवन् *n.*

गम् Go, जग्मिवस् or जगन्वस् Did go, जग्मिवान् or जगन्वान् *m.* &c.

&c. *Obs.* Takes इ, or not, by rule 684.

दृश् See, दृदृशिवस् or दृदृश्वस् Did see, दृदृशिवान् or दृदृश्वान् *m.*

&c. &c. *Obs.* Takes इ, or not, by rule 684.

विश् Enter, विविशिवस् or विविश्वस् Did enter, विविशिवान् or

विविश्वान् *m.* &c. &c. *Obs.* Takes इ, or not, by rule 684.

विद्

विद् Know, विविदस् or विविदिवस् Did know, विविदान् or विविदिवान् *m. &c. &c.*

मिह Make water, मीदस् Did make water, मीदान् *m. &c.* See rule 684.

सह Bear, suffer, साहस् Did bear, साहान् *m. &c. &c.* See rule 684.

दाश् Give, दाश्वस् Did give, दाश्वान् *m. &c. &c.*

हन् Smite, kill, जघ्रिवस् or जघन्वस् Did kill, जघ्रिवान् or जघन्वान् *m. &c. &c.*

जाग Awake, जजागर्वस् or जजागृवस् Did awake, जजगर्वान् *m. &c. &c.*

687. ROOTS which are conjugated with the affix आम्, (p. 275, rule 317,) and the auxiliaries कृ, भू, and अस्, subjoin the termination वस् to the latter, which respectively make वभूवस् and वभूवान् *m. &c.* चकृवस् and चकृवान् *m. &c.* आसिवस्, आसिवान्, *m. &c.*

Participle of the second Preterit proper Form and passive Voice.

688. THE participle corresponding to the second preterit in the common form, is produced by duly subjoining the termination technically called कान् (that is to say, आनः *m.* आना *f.* and आनं *n.*) to the root, as reduplicated in that tense; the radical vowel not being subject to either augmentation or conversion. This participle is declinable like nouns in अ of three genders. See page 40, rule 71. The second person singular number of this tense, deprived of its termination, will generally serve as the theme of the participle. Thus पक् Cook, makes पेक् without its termination, to which आन being added, we have the participle पेचानः *m.* पेचाना *f.* पेचानं *n.* &c. which has occasionally both an active and a passive signification. In the same manner may be formed the participles

चक्राण

चक्राण Did make, or was made, अनुवभूवान Was pursued or followed, ययाचान Did seek, or was sought, तिनिजान Did sharpen, or was sharpened, &c. &c. * *Obs.* This participle is formed upon such easy principles, that it will be needless to say more respecting it at present, than that all the rules which have been given for forming the second preterit of the verb in the *proper* form, and passive voice, are applicable to it, as well as to its companion वस्.

Participles of the third Preterit.

689. THERE are two participles of the third preterit of an indefinitely past signification, the one passive, and the other active; and they are formed by subjoining to the root the terminations technically called क्त and क्तवन्तु, in which the क् and उ being servile, the first, to shew that the radical vowel of the verb is not generally to be *converted*, and the उ the introduction of न in certain cases of the declension. The real terminations are त्, which makes तः *m.* ता *f.* and तं *n.* &c. and वन्, which makes वान् *m.* वती *f.* and वत् *n.* &c. *Obs.* As क्तवन्तु is derived from क्त, it will be expedient to give all the rules which affect the latter first, as in fact they serve for both.

690. न् subjoined to a transitive verb, forms a passive participle, indefinitely perfect; as कृ, कृत Done; but if the root be intransitive, or denote going or coming, the participle formed with it will be active or neuter; as भू, भूत Been, स्था, स्थित Stood, standing, अद्, अठित Travelled, गम्, गत Gone. If a sentence be put impersonally, with a participle formed with an intransitive verb, it must be in the neuter gender; as आगतं स्वाग्निना Arrived by the master, that is, the master is arrived. See page 308, rule 620.

Participles

Participles of the third Preterit, passive Voice, derived from Roots terminating in Vowels.

691. IN forming the passive participle of the third preterit from roots ending in vowels, few require the insertion of the prefix इ in the first nine conjugations.

692. OF roots of one syllable ending in आ, some form the passive participle of the third preterit, by subjoining त others substitute न for त. and a few change the radical vowel. Thus ख्या Speak, tell, celebrate, makes ख्यान Told, &c. ज्ञा Know, ज्ञान Known; ध्मा Blow, (a wind instrument, or the fire), ध्मान; प्सा Eat, प्सान Eaten; म्ना Study, म्नान Studied; या Go, यान Gone; रा Give, रान Given; ला Give, receive, लान Given, received; स्ना Bathe, स्नान Bathed; दा Cut corn, cut off, दान. ध्रा Smell, feent, makes घ्रान or घ्राण Smelt, scented; ज्या Decay, wax old, जीन; दा Give, दत्त, and with a preposition ending in a vowel त only occasionally, as प्रत्त or प्रदत्त Given away. If the final vowel of the preposition be इ or उ, it must be made long before त; as परीत्त Entirely given, सूत्त Well given, otherwise परिदत्त, सुदत्त &c. द्रा Sleep, makes द्राण Slept, asleep; धा Keep, preserve, substitutes हिन Preserved, &c. प्रा Fill, makes पूर्त्त Filled; पा Drink, पीत्त Drunk; मा Measure, मित Measured; वा Blow as the wind, वाण and वान; as निर्वीण Extinguished, blown out, as a lamp, &c. (This word is particularly applied, in a religious sense, as an epithet of one who, by mortifications, &c. is supposed to have secured for himself the highest degree of beatitude hereafter) निर्वीत्त Blown out.

आ Stew, makes आण Stewed; ष्टा Stand, स्थित Stood; हा Quit, leave, forsake, हीन Quitted, &c. दरिद्रा Be poor, being of more than

one syllable, takes the prefix इ, and makes दरिद्रिन् Become poor.
Obs. This list contains nearly every simple root ending in आ.

693. ROOTS in इ short for the most part form their participle passive of the third preterit in न, but a few in नः as इ Go, इत्त Gone; चि Gather, collect, चित्त Gathered, &c. जि Conquer, जित्त Conquered; मि Throw, scatter, मित्त Thrown, &c. शि Whet, sharpen, शित्त Whet, sharpened; पि Bind, पित्त Bound; स्मि Smile, स्मित्त Smiled; हि Bind, go, हित्त Bound, gone, &c. क्षि Waste, spend, be lost, decay, makes क्षित्त and क्षीण. श्रि Serve, attend, makes श्रित्त Served, attended; and श्रि Increase, prosper, makes श्रून् Increased. &c. and, according to some, शुचित् with the prefix इ.

694. OF roots in ई long, ई Go, makes ईत्त Gone; क्री Buy, क्रीत्त Bought; उी Go, fly, उीत्त, and, according to some, उीत्त Flown; गी Conduct, convey, गीत्त Conducted, &c. दी Waste, दीत्त or दीन् Wasted; पी Drink, पीत्त Drunk; प्री Pleasing, satisfying, प्रीत्त Pleased, satisfied; भी Fear, भीत्त Afraid, frightened; मी Kill, go, मीत्त Killed, री Waste, रीत्त Wasted; शी Sleep, शीत्त, or, with इ, शयित्; श्री Cook, श्रीत्त, &c. &c. But the following roots of the ninth conjugation, in the lists marked गि, take न in the place of न; ज्री Wax old, ज्रीण; श्री Serve, श्रीण; री Kill, go, रीण; ली Embrace, लीन; ली Go, लीन; व्री Choose, व्रीण; व्री Hold, support, go, व्रीण; ह्री Be ashamed, ह्रीण or ह्रीत्त Ashamed.

695. MOST roots ending in उ short form the passive participle of the third preterit by subjoining न; as उर्गु Cover, veil, उर्गुत्त Covered, veiled; क्षु Sneeze, क्षुत्त Sneezed; क्षु Sharpen, क्षुत्त Sharpened; चु Drop, waste, go away; चुत्त; गु Praise, गुत्त Praised; दु Run, दुत्त; धु Shake, धुत्त; यु Mix, join, युत्त; श्रु Hear, श्रुत्त Heard; हु Sacrifice, हुत्त

हुन; &c. &c. But गु Void excrement, makes गुन, or गुन; दु Suffer pain, दुन or दून.

696. ROOTS in उ long take न, and some न, to form the passive participle of the third preterit; as णू Praise, नून Praised; ब्रू Speak, ब्रून Spoken; भू Be, become, भून Been, become; &c. &c. The following take न: धू Shake, धून Shaken; पू Purify, पून Purified; लू Cut off, divide, लून; सू Produce, सून Produced.

697. ROOTS in ऋ short for the most part form their passive participles of the third preterit simply by affixing न; as कृ Make do, कून Made, done; धृ Hold, hold fast, धून Held fast; स्मृ Remember, स्मून Remembered; हृ Seize, take, हून Seized, &c. &c. ऋ, of various meanings, makes ऋन Right, true, and ऋण Due, what is due, a debt.

698. THE final of a root being ऋ long, is, except in two instances, changed to ईर, and the न of the passive participle of the third preterit after र, is changed to ण; as कृ Injure, कृ Scatter, कीर्ण Injured, scattered; गृ Swallow, गीर्ण Swallowed; जृ Waste, decay, grow feeble, जीर्ण; नृ Pass over, ferry across, तीर्ण Past over, &c. दृ Tear, rend, दीर्ण Torn, rent; शृ Injure, शीर्ण Injured, hurt; स्तृ Spread, स्तीर्ण. So every other root in ऋ; except पृ Fill, which makes पूर्ण Full, filled, and मृ Kill, मूर्ण Killed.

699. OF roots in ए, दे Cherish, makes दत्त Cherished; धे Suck, drink, धीन Sucked; मे Sell, barter, exchange, मीन; वे Weave, उन Wove; ये Cover, वीन Covered; and ह्वे Call, brave, हून. There are not any other roots in ए.

700. OF roots in ऐ, such as are composed of that letter preceded by a semivowel, combined with another consonant, do for the most part substitute न for the passive न, and change ऐ to आ; as ग्लै Be dull, sad, melancholy,

melancholy, ग्लान Dull, sad; द्ये Despise, दान; द्वे Sleep, द्राण; ध्ये Think, ध्यान; द्ये Satisfy, ध्राण; म्ले Fade, म्लान; श्वे Sweat, श्वे, श्राण; श्वे Cook, श्राण; ल्वे Cook, ल्राण; &c. &c. श्वे Save, deliver, श्राण or श्रान Delivered. गे Sing, makes गीत Sung; वे or से Waste, सीत Wasted. श्वे, in the sense of being cold to the touch, makes शीत Cold; but in that of freezing, or congealing, as oil, &c. शीत Congealed; and in that of shrinking up, withering, श्यान. श्वे Waste, makes क्षाम; and स्त्ये, or श्वे, Entwine, bind together, make a great noise, स्तीम, or स्तीत. दै Purify, clean, wash, makes दान Purified, &c. ल्वे Be steadfast, dig, injure, खान, &c. &c.

701. ROOTS in ओ make their participles of the third preterit as follows:—हो Cut, reap corn, हित; दौ Cut, divide, दिन; शो Whet, file, शित, and sometimes शान; षो End, finish, destroy, मित; ज्यो Regulate, instruct, जीत.

Participles of the third Preterit, passive Voice, derived from Roots terminating in Consonants.

702. ALL the rules given in pages 281, 282, 283, 284, and 285, for inserting or rejecting the prefix इ, in conjugating the first future tense in the active voice of the verb, are generally applicable to the constructing of the passive participle of the third preterit.

703. IN addition to those which do not admit of the prefix इ in the first future (in the lists of roots generally marked औ), there are a few verbs distinguished by a servile आ or ई which also do not allow of its insertion in the passive participle of the third preterit; also roots of the fifth conjugation. Such roots as are marked उ in the lists, to denote they may take इ, or not, in the verb, do not admit of it in this participle. There are a few exceptions, and some anomalies.

704. WHEN the root does not admit of the prefix इ, the termination न is often changed to न. It is changed to न after roots distinguished in the lists by a servile ओ; as भङ् १ (ओ ओ) भग्न Broken; after roots in रू and द (provided they do not take इ); as पूर ४ Grow full, (ई) पूर्ण Full; छिद् Split, cleave, divide, छिन्न Split, cleft, divided. Obs. When न is substituted for न, द is also changed to न.

705. THE following list contains nearly the whole of the participles of this class, formed without the prefix इ, according to the preceding rules, among which will be found a few admitting of either form, and some otherwise anomalous,

शक् १ Be able, शक्त Able, and शक्ति Enabled.

लग् १ Be in contact, fix, or stick to, लग्न.

अञ् १ Move, अक्त, — Worship, अंचित.

पृच् २७ Mix, mingle, पृक्त.

पक् १ Cook, ripen, mature, पक्व Cooked, ripe, mature.

मुच् ० Free, release, मुक्त.

रिच् १ Be separate, रिक्त Separate, apart.

विच् १ Separate, divide, विक्त.

वच् १ Speak, talk, उक्त.

वृश् ० Cleave, divide, cut asunder, वृक्त.

प्रच्छ् ० Ask, पृष्ट Asked.

भ्रेष् Speak like a foreigner, or in a vulgar dialect, म्लिष्ट.

मूर्च्छ् १ Lose sense, grow foolish, exalt, मुर्त and मुर्च्छित.

अञ्ज् १ Make clear, or manifest, anoint, अक्त.

त्यज् १ Quit, leave, abandon, forsake, त्यक्त.

निज् २ Clean, wash, नित्त.

भज् १ Serve, भक्त.

भुज् १ Feed, eat, भुक्त.

युज् १ Use, join, apply, युक्त.

युज् ४ Contemplate, meditate, युक्त.

विज् १ Separate, विक्त.

भङ्ज् १ Break, भग्न.

मत्तज्

मस्ज् ०. Dive, immerge, मग्न.

भुज् ०. Crook, bend, भुग्न.

रज्ज् ०. Break, रग्न.

लज्ज् १. Be ashamed, लग्न.

विज् १.०. Be agitated, alarmed,
विग्न.

स्फुज् १. Thunder, explode, स्फुर्भ.

रंज् ०. Die, colour, रक्त.

संज् Stick, fix, adhere, attach,
सक्त.

स्वज् Embrace, स्वक्त.

मृज् २. Wipe, clean, purify, मृष्ट.

सृज् ५. Create, let go, सृष्ट.

वृज् ३. Quit, leave, वृष्ट.

भ्रस्ज् ०. Fry, भृष्ट,—भृष्टं धान्यं
Parched corn.

यज् १. Worship, sacrifice, इष्ट.

कृन् १. Bind, and कृन् ०. Cut, कृत्.

चिन् १. Revive, become sensible,
awake, चित्.

यन् १. Take pains, strive, यत्.

वृन् १. Be, come to pass, वृत्.

अद् २. Eat, अत्त, अन्न, and some-
times जग्ध. अन्नं n. Food,
bread, what is eaten.

उद् १. Grow wet, or moist, उन्न,
and उत्त.

क्षिद् १. Grow moist, let loose,
क्षिन्न.

खिद् ०.७. Grieve, खिन्न.

छद् १. Cover, छन्न, and छादित.

छिद् १. Cleave, split, divide, cut
afunder, छिन्न.

तुद् ०. Vex, goad, तुन्न.

नुद् ०. Send, नुन्न and नुत्त.

पद् Step, go, पन्न.

भिद् १. Divide, separate, भिन्न.

Obs. भित् n. A bit or fragment.

मद् ५. Grow mad, be intoxicated,
मत्त.

मिद् १. Grow moist, मिन्न.

विद् ०. Gain, obtain, find, विन्न.

विद् १. Examine, विन्न and वित्.

Obs. वित् n. Wealth, riches.

शद् १. Fall, शन्न.

षद् १.३ or सद् १. Sink, सन्न.

ष्विद् ५.१. Sweat, perspire, स्विन्न.

स्वद् १. Wither, dry up, स्वन्न.

हद् १. Void excrement, हन्न.

हृद् Rejoice, be glad, हृन्न.

इद् १. Light, kindle, इत्त.

क्रुद् ५. Be angry, क्रुद्ध.

सुध् Hungry (though marked ओ
takes इ), सुधित.

बंध

बंध् Fasten, bind, बद्ध.

बुध् ४. Understanding, and बुध् १.
Learn, बुद्ध.

युध् ४. Fight, युद्ध.

रुध् ७. Shut up, confine, रुद्ध.

शुध् ४. Clean, purify, शुद्ध.

षिध् ४. Grow perfect, सिद्ध Perfect,
accomplished.

कन् १. Give light, shine, sparkle,
कान्.

जन् ४. Be born, come into existence,
जान्.

तन् २. Draw out, spread, तन.

मन् ४. Mind, respect, believe, मन.

स्वन् १. Adorn, with आ prefixed,
आस्वन्न, and आस्वनिन.
स्वान्त.

हन् २. Strike, smite, slay, kill, हत.

आप् २. Have, get, obtain, possess,
आप्त.

क्षिप् ०. Throw, fling, क्षिप्त.

गुप् १. Keep, guard, hide, गुप्त.

जप् १. Repeat in silence, जप्त and
जपित.

ज्ञप् Know, ज्ञप्त, and ज्ञपित.

कुप् ०. Touch, कुप्त.

तप् १. Shine, be warm, hot, तप्त.

त्रप् १. Be ashamed, त्रप्त.

नृप् ४. Be pleased, satisfied, con-
tented, नृप्त.

दीप् ४. Shine, give light, दीप्त.

लिप् ०. Smear, plaster, daub, लिप्त.

लुप् ०. Cut off, lop, लुप्त.

वप् १. Weave, sow seed, उप्त.

शप् १. Curse, swear, शप्त.

ष्वप् २. Sleep, सुप्त Asleep, slept.

मृप् १. Go, move, मृप्त.

क्षुम् १. Disturb, agitate, क्षुब्ध.

जृम् १. Gape, yawn, जृब्ध.

हृम् १. Fear, हृब्ध.

हृम् ०. Arrange, dispose in order,
हृब्ध.

रम् Be engaged in pleasure, &c.

रब्ध. With आ prefixed,

आरब्ध Begun, commenced,
undertaken.

रेम् १. Sound, make a noise, चिरि
ब्ध.

लम् १. Get, gain, obtain, लब्ध.

गम् १. Go, गत Gone.

णम् or नम् १. Bend, bow, salute. नन.

यम् १. Cease, refrain, यत.

रम् १. Play, sport, rest from labour,
रत.

कम्

कम् १ Be beautiful, splendid, desire, long for, कान्त and कमित.

कम् १ Step, कान्त.

क्षम् १ Be patient, suffer, क्षान्त.

कुम् १ Be dull, sad, कुान्त.

दम् १ Grow tame, दान्त Tame, Trans. दमित Tamed.

भ्रम् १ Wander, be distracted, turn round, भ्रान्त.

शम् १ Grow quiet, शान्त Quiet, at peace. Tra. शमित Quieted.

श्रम् १ Grow weary, श्रान्त Weary, fatigued.

वम् १ Vomit, वान्त and वमित.

उय् १ or उय् १ Weave, serve, उन or उन.

वनुय् १ or कुय् १ Stink, be in want, make a creaking noise, वनूत or वून,

स्माय् १ Shake, स्मीत.

पूय् १ Stink, rot, grow putrid, पूत Putrid, &c.

प्याय् Grow fat, plump, large, (as a part of the body), पीन, पीन, Fat, plump; प्यान, as प्याना बुद्धिः A capacious understanding.

स्फाय् १ Grow large, swell, स्फीत or स्फात Swoln.

गुर् १ Strive, take pains, गुर्ष.

धुर् १ Injure, be ignorant धुर्ष.

चूर् १ Burn, चूर्ष. In some lists this root is written with a short उ, चुर, चुर्ष.

जूर् १ Decay, जूर्ष.

तूर् १ Make haste, तूर्ष and त्वरित.

धूर् १ Injure, go, धूर्ष.

पूर् १ Fill, पूर्ण Full, पुरित Filled.

शूर् १ Injure, shine, be brave, शूर्ष.

भूर् or सूर् १ Injure, shine, be brave, सूर्ष.

फुल् १ Expand as a flower, blossom, blow, फुल. With प्र prefixed it takes इ, and makes प्रफुलित; but with उन्, and सं it makes उत्फुल and संफुल. Some derive this participle from फल्.

दिक् १ Sport, play, game, shine, go, द्युन. When दिक् means desire to conquer or win, it makes द्युन.

क्षिक् १ Be intoxicated, क्षिव.

उर्व् १ Injure, उर्ष.

नुर्व्

तुर्व्व १ Kill, तुर्व्व.
 जर्व्व १ Kill, जर्व्व.
 दुर्व्व १ Kill, दुर्व्व.
 धुर्व्व १ Injure, धुर्व्व.
 मुर्व्व १ Fasten, bind, मुर्व्व.
 अश् ० Possess, enclose, अष्ट.
 कृश् ० Make lean or thin, कृश्.
 कुश् १ Call, cry, कुष्ट.
 क्लिश् ० Distress, क्लिष्ट and क्लिशित.
 दंश् १ Bite, eat, दष्ट.
 दिश् ० Point out, show, दिष्ट.
 दृश् १ See, दृष्ट Seen.
 नश् ० Perish, नष्ट.
 मृश् ० Consult, मृष्ट.
 रिश् ० Injure, रिष्ट.
 रृश् Injure, रृष्ट.
 लिश् ० Grow small or less, लिष्ट.
 लिश् ० Go, लिष्ट.
 विश् १ Enter, विष्ट.
 स्पृश् ० Touch, स्पृष्ट.
 अक्ष् १ Collect, heap up, amass,
 अक्त.
 ऋष् १ Go, ऋष्ट.
 कृष् ० Examine, try, extract, कृष्ट.
 कृष् १ Draw, कृष्ट.
 कृष् ० Draw, plough, कृष्ट.
 पुष् ० Proclaim, पुष्ट and पुषित.

जुष् ० Rejoice, serve, जुष्ट.
 तक्ष् १ Reduce by cutting, तक्त.
 तुष् ० Rejoice, तुष्ट.
 त्वक्ष् १ Make less by cutting, त्वक्त.
 त्विष् १ Shine, त्विष्ट.
 दुष् १ Spoil, grow bad or wicked,
 दुष्ट.
 द्विष् १ Hate, dislike, द्विष्ट.
 धृष् ० Be proud, pompous, domi-
 neer, overbear, धृष्ट.
 पिष् १ Pound, पिष्ट.
 पुष् ० Feed, cherish, nourish, main-
 tain, पुष्ट.
 रृष् Be angry, रृष्ट, रृषित.
 विष् ० Envelop, surround, en-
 twine, विष्ट.
 विष् ० Poison, विष्ट.
 शिष् ० Leave, distinguish, cele-
 brate, praise, शिष्ट Left, विशिष्ट
 Distinguished, celebrated, prais-
 ed.
 शुष् Dry, शुष्क Dry.
 श्लिष् ० Embrace, cling to, श्लिष्ट.
 हृष् १ Rejoice, be glad, हृष्ट Glad.
 शम् १ Celebrate, विशस्त.
 श्वस् ० Respire, breathe, with वि,
 विश्वस्त, otherwise श्वसित.

त्रस्

ब्रह् ५ Fear, be afraid, ब्रस्त.
 वस्. Dwell, remain, उमित. *Obs.*
 This verb, though marked औ
 in the lists, takes इ.
 गाह् १ Make thick or turbid,
 गाढ Thick, turbid.
 गुह् १ Conceal, गुढ.
 दह् १ Burn, दग्ध Burnt.
 दिह् २ Taint, pollute, defile,
 दिग्ध.
 दुह् २ Milk, दुग्ध.
 दृह् १ Be tight, दृढ.
 द्राह् १ Awake, द्राढ.
 नह् ५ Tie, knot, नड.
 मिह् १ Make water, मिढ.
 मुह् ५ Grow foolish, be deprived
 of reason, मूढ, मुग्ध.

रुह् १ Grow, mount, रुढ.
 लिह् २ Lick, लिढ.
 लुह् १ Covet, लुढ.
 वह् Bear, carry, उढ.
 वाह् १ Strive, exert, वाढ.
 वृह् १ Become great, परिवृढ
 Very great, a master.
 ष्णिह् Be kind, affectionate, liquid,
 smooth, like oil. &c. स्निग्ध
 Kind. &c.

Obs. The above list contains
 most of the participles formed
 without इ, and as many of the
 anomalous forms as could be given
 upon good authority.

706. WHEN a root, ending in a consonant, takes इ before the passive
 न, so as to form with it the termination इत, if the penultimate letter be
 इ or उ, it may, optionally, be converted into ए or ओ; as रुह् २ Weep,
 रुदित or रोदित; द्युत १ Shine, द्युतिन or द्योतिन; विह् २ Under-
 stand, know, विदित or वेदित. *Obs.* Some confine this rule to the
 three first conjugations, and others to the first only.

707. ALL the primitive verbs of the ten conjugations, which end in
 consonants, and admit of the prefix इ, form the participle in न, simply
 by subjoining इत to the final, and all derivative verbs by affixing it to
 the last consonant of the derivative root.

708. म ह

708. ग्रह Take, requires the prefix इ to be long before the passive त्, and the र may be changed to ऋ, or not; as ग्रहीत or ग्रहीत् Taken.

709. वस Stay, dwell, changes व to उ, and makes उसित्.

Participles of the third Preterit, active Voice.

710. THE active participle of the third preterit is formed by affixing to the passive participle in त् the termination called क्तवन्तु; that is, वान् *m.* वती *f.* and वन् *n.* Thus, from कृत Done, *passive*, is formed the active participle कृतवान् *m.* कृतवती *f.* कृतवन् *n.* When this participle appears in construction without an auxiliary verb, it may generally be construed by the preter indefinite tense: as विष्णुर्विश्वं कृतवान् *Vishnu* made the universe; but with an auxiliary verb, it may form either of the pluperfect tenses; as in these examples: मया विद्धो मृगो नष्टः कञ्चित् दृष्टवानसि A deer, wounded by me (is) lost. Hast thou, perchance, seen it? एवं पितृश्रापकृतं कृतवांस्तु भविष्यति । मम प्रियं च सु महत् कृतं राजन् भविष्यति ॥ And thus, thou wilt have performed the funeral rites of (thy) father, and a very great favour will be done to me, O prince! *Obs.* These examples show the use of both the participles of the third preterit.

Participles of the second future Tense.

711. THERE are two participles of the second future, one for the common, and the other for the proper form. They are both of the active voice, though the latter, like the verb, is often used passively. They are called स्यन् and स्यमान. स्यन्, in the nominative case, makes स्यन् *m.* स्यती *f.* स्यन् *n.* and स्यमान makes स्यमानः *m.* स्यमाना *f.* स्यमानं *n.* These terminations are, in fact, the same as those

those for the present tense, with स्य, the sign of the second future tense prefixed. Thus if न्, नी, त्, &c. or मानः, माना, मानं, &c. be substituted for the नि and ने of the second future, the two participles will, in all cases, be readily found. For example : भविष्यन् *m.* About to be, from भविष्यति ; श्रोष्यन् *m.* About to hear, from श्रोष्यति ; गमिष्यन् *n.* About to go, from गमिष्यति ; वृद्धिमाणाः *m.* About to increase or prosper, from वृद्धिष्यते. *Obs.* When the स् of स्य is preceded by the affix इ, it is changed to ष, and the न of मान, after ष, to ण.

Participles of the future perfect Tense, with a passive or neuter Signification.

712. FROM transitive verbs are formed passives, and from intransitives, and verbs of motion, neuter participles of the future perfect tense, by duly affixing to the roots the terminations तव्य, अनीय, or य ; as in the following rules :

713. तव्य subjoined to any verbal root, forms with it a passive or neuter participle of the future perfect tense ; such as कर्तव्यः *m.* कर्तव्या *f.* कर्तव्यं *n.* To be done ; भवितव्यः *m.* भवितव्या *f.* भवितव्यं *n.* To be, or to become ; गन्तव्यः *m.* गन्तव्या *f.* गन्तव्यं *n.* To be gone ; वृद्धितव्यः *m.* वृद्धितव्या *f.* वृद्धितव्यं *n.* To be increased, &c. &c. *Obs.* The readiest way of forming this participle, is to join it to the first person of the first future tense of the verb, deprived of its termination ता. Thus भविता, first person, first future, deprived of ता. leaves भवि, to which, if तव्य be subjoined, we obtain भवितव्य. This will answer in all cases. See rules for forming first future, p. 278, &c. &c.

714. अनीय is a termination used like तव्य, to form a future perfect

participle, passive or neuter. In joining it to the verbal radical, the rules for *converting* the preceding vowel, as well as those of orthography, must be attended to. Thus, from कृ Do, make, may be formed the participle करणीयः *m.* करणीया *f.* करणीयं *n.* To be made. So, from भू Be, भवनीयः *m.* &c. To be; from एध् Grow, increase, prosper, एधनीयः *m.* &c. To be grown, or increased; from दृ Tear, दरणीयः *m.* &c. To be torn, &c. &c.

715. य, घ्यण, and क्यप्, are the names of three terminations used to form future participles of the same import as those formed by नय and अनीय. The घ् and ण in the second, and the क् and प in the third are servile and redundant; so that य is, in fact, the real termination. The redundant letters, however, must here be attended to, as they serve for signs of certain modifications of the root. The ण, in घ्यण, denotes that the radical vowel must be *augmented*, and घ् that the final consonant, if क्, may be changed to क्, and, if ज्, to ग्. The क् in क्यप् forbids the *augmentation* or *conversion* of the radical vowel before the termination य; and the प serves to denote the occasional insertion of न् after a final short vowel, as in कृत्य from कृ.

716. WHEN य, undistinguished by serviles, is used, the rules of *conversion* take place.

717. ROOTS in आ, or a diphthong, in forming their participles in य, substitute ए for their finals; as दा Give, देयः *m.* देया *f.* देयं *n.* To be given; गे Sing, गेयः *m.* &c. To be sung. But when य is applied to a root ending in any other vowel, *conversion* takes place; as चि Gather, चेय To be gathered; णी Conduct, नेय To be conducted; भू Be, भय To be. *Obs.* In the last example the उ is first changed to ओ by *conversion*, and then becomes अव् before य, as if it were a vowel.

See

See p. 20, r. 8. Roots in ऋ and ॠ do not appear to admit of य. See rule 720.

718. खन् Dig, makes खेयः m. खेया f. खेयं n. To be dug.

719. WHEN *necessity* is implied, roots ending in उ or ँ apply घ्यण to form the passive participle in य; as भू Be, भाव्य Necessary to be; otherwise भव्य, by rule 717.

720. घ्यण is used to form participles in य, after roots ending in ऋ, ॠ, or a consonant; also after the root यु Mix, and सु ² with the preposition आ prefixed; as कृ Make, do, कार्य्य To be made or done; दृ Tear, दार्य्य To be rent or torn; यु Mix, याव्य To be mixed; सु ² Stir up, आसाव्य; वह् Bear, वाव्य To be borne.

721. WHEN घ्यण is applied to roots ending in च् and ज्, the redundant servile घ् serves to denote that they must be changed to their respective gutturals, क् and ग्; as पच् Cook, ripen, पाक्य To be cooked, ripened; रुज् Ache, pain, रोग्य. But this rule does not take place when the root admits of the prefix इ before the passive न; nor with वच्, when it means go; as वंच्य To be gone; also वंक्य To be made crooked or be bent.

722. THE preceding rule does not take place when घ्यण is applied to form participles in य, implying *necessity*, from पच् Cook, त्यज् Quit, leave, abandon, यज् Worship, and वच् Speak, with प्र prefixed; as पाच्य Necessary to be cooked, त्याज्य Necessary to be abandoned, याज्य Necessary to be worshipped, प्रवाच्य Necessary to be pronounced or spoken.

723. भुज्, in the sense of eat, वच्, when it does not mean a sentence, युज् Join, use, with नि prefixed, in the sense of *being able*, or *possible*, are not affected by the घ् of घ्यण; as भोज्य That may be eaten, वाच्य That

may

may be spoken, **नियोज्य** That may be employed. But when **भुज्** Means *possess, enjoy*, **वच्**, in the participle, used as a noun substantive, a *sentence*, and **नियुज्** in the participle, *fitness* or *worthiness*, **च्** becomes **क्**, and **ज्** becomes **ग्**; as **भोग्याभूः** *f.* The earth to be possessed, **वाक्यं** *n.* A sentence, **नियोग्यः प्रभूः** A gentleman worthy or fit to injoin, employ, direct, govern.

724. THE following words, formed with **व्यण्**, besides their regular application, as participles in **यू**, have, incidentally, other meanings, as nouns :

पायं *n.* A certain liquid measure, from **पा** Drink.

धाया *f.* A sacred text, pronounced when holding the holy fire, from **धा** Hold.

प्रणाय *3 gend.* Not approved, or what is desirable, from **णी** Conduct, and **प्र**.

आनायः *m.* Fire brought from a sacrificial fire, called **दक्षिणाग्निः**, from **आ** and **णी**, which, together, mean *bring*.

कुण्डपायः *m.* The name of a sacrifice, at which is drunk the juice of the creeping plant, called **सोम**, in a measure called **कुण्ड**, from **पा** Drink, and **कुण्ड**.

राजसूयः *m.* The name of a sacrifice instituted by a king upon some grand occasion, from **राजा** A king, and **सू** Bring forth, produce.

सान्नायं *n.* Clarified butter, from **सं** and **णी**,

निकायः *m.* Habitation, from the preposition **नि** In, and **चि** Collect, **क्** being substituted for **च्**. It may also mean a *store-house*.

परिचायः *m.* Fire made ready for a sacrifice, from **परि** About, and **चि** Gather, collect.

उपचायिः

उपचायः *m.* Fire prepared for a sacrifice; from उप By, near, with, and चि Gather.

अग्निचित्या *f.* Collecting fire for a sacrifice, from अग्नि Fire, and चि Collect, gather.

चित्यः *m.* A sacrificial fire, from चि Gather, collect.

समुखः *m.* Fire to be carried (by the priest) from सं Together, and वह् Bear, carry.

अमावस्या *f.* or अमावास्या *f.* The night when the sun and moon are in conjunction, from अमा Together, and वस् Stay, dwell.

याज्या *f.* The sacred text with which sacrifices are performed.

725. ROOTS ending in a labial consonant, with शक् Able, सह Bear, suffer, नक् Laugh, चन् Seek, demand, यन् Strive, endeavour, try, शस् Slay, भज् Share, जप् Speak, or repeat inwardly, and यज् Worship, नम् Bow, preceded by the preposition आ. form their future perfect participles by subjoining य; but the last four admit of घ्यण also; as रम् Sport, रम्यः शक्, शक्य To be possible, able; सह, सख्य To be suffered or borne; नक्, नक्य To be laughed; चन्, चन्त्य To be sought, or demanded; यन्, यन्त्य To be endeavoured, or tried; शस्, शस्य To be killed; भज्, भज्य, or भाग्य To be shared; जप्, जप्य or जाप्य To be repeated inwardly; यज्, यज्य or याज्य To be worshipped; नम्, with आ, आनम्य or आनाम्य To be saluted. The following are formed with घ्यण only, being exceptions to the first part of this rule:— चम् Eat, with आ prefixed, आचाम्य To be eaten; वप् Sow seeds, वाप्य To be sown; रप् Speak, राप्य To be spoken; लप् Speak, लाप्य To be spoken, त्रप् Be ashamed, त्राप्य To be ashamed, दम्भ् Govern, rule, दाभ्य To be governed, ruled.

726. लभ् Obtain, get, (which, ending in a labial, by the foregoing rule, forms its participle by subjoining य), preceded by आ, requires the insertion of म् before its final, making आलभ्य; as आलभ्या गौः A cow to be killed. It also takes म् when preceded by उप्, and is applied to signify *praise* or *applaud*; as उपलभ्यः साधुः A good man is to be applauded. But लभ्, in its primitive sense, though it be preceded by a preposition, does not admit of म्; as उपलभ्यमस्मान् किञ्चित् Something (is) to be obtained from this (man.)

727. THE following participles are formed with य, when not preceded by a preposition, otherwise with व्यणः—गद्, गद्य To be spoken; मद्, मद्य To be intoxicated, or merry; यम् Stop, cease, यम्य To be restrained; चर्, चर्य्य To be practised; आचर्, आचर्य्य To be practised, habituated, accustommed; प्रगद्, प्रगाद्य To be spoken, declared; अभिचर्, अभिचार्य्य; &c.

728. THE following, besides their regular form and application, as participles in य, have incidental acceptations, as nouns.

पण्यं *n.* A thing to be fold, from पण्.

अवद्य *adj.* A thing not to be mentioned, improper, from वद् Speak.

वर्य्यी *f.* A young maiden (fit to be chosen for a wife) from वृ.

वर्य्य *adj.* Fit to be chosen—estimable, choice—worthy, from वृ.

आचार्य्यः *m.* A tutor, teacher, master:—A person connected with manners, customs, usages, &c. civil and religious, which are called आचार. From चर्, with the preposition आ prefixed.

वह्नं *n.* A cart:—That by which a thing may be borne or carried. From वह Bear.

जय्य

जय्य *adj.* That may be defeated, or conquered:—vulnerable, conquerable. From जि.

क्षय्य *adj.* That may perish:—perishable. From क्षि.

क्रय्य *n.* A thing to be sold: क्रय्य *adj.* From क्री.

अर्यः *m.* A master, and a *Vaisya*, or man of the third class in society. From ऋ.

उपसर्ग्या *f.* A woman at a certain period. From उप and सृ.

अजय्य *adj.* Imperishable, undecayable, indigestible. From जृ.

729. ROOTS with a penultimate ऋ form participles in य, by applying क्यप्; as वृध् Increase, वृध्य To be increased; &c. The following are exceptions to this rule, being formed by affixing य, and converting the radical vowel; as कृप् Join, form images, fancy; be fit, proper, कृत्य (Obs. ऋ and लृ are sometimes interchangeable); वृत् Injure, चर्त्य To be injured; ऋच् Praise, अर्च्य To be praised; सृज् Quit, leave, let out or go, create, with पानि Hand, prefixed; पानिसर्ग्य To be let go, or made by hand; and सृज्, with the prepositions सम् and अव prefixed, समव सर्ग्या रज्जुः A rope to be let out.

730. THE following roots form the participle in य with क्यप्, or not:—कृ Make, do, कृत्य or कार्य्य To be done; वृष् Sprinkle, rain, वृष्य or वर्ष्य To rain; मृज् Wipe, sweep, clean, मृज्य or मर्ज्य To be wiped, swept, cleaned; गुह् Hide, conceal, गुह्य or गोह्य To be hidden, concealed, kept private; दुह् Milk, दुह्य or दोह्य To be milked; शंस् Injure, praise; शस्य or शंस्य To be injured, celebrated, praised; भृ Support, sustain, maintain, with सं, संभृत्य or संभार्य्य To be supported, &c. गृह् Take, with प्रति, प्रतिगृह्य, or प्रतियाह्य, To be taken back, or received; and गृह् Take, with अपि, अपिगृह्य, or अपियाह्य.

781. CERTAIN

731. CERTAIN words, formed like participles in य, with वयप, have anomalous, or incidental meanings. They are the following:

गृह, from ग्रह Take, as प्रगृह्य पदं *n.* A sentence to be received; कृष्ण गृहः *m.* One who is on the part of *Krishna*; गृहः *m.* One not free:—A servant or dependant; ग्रामगृहा The environs of a town or village.

विनीयः *m.* from वि and नी Conduct. The dregs of oil, or refuse of any thing;—What should be carried away.

विपूयः *m.* from वि and पू Purify, a substance otherwise called मुञ्जः The pith of a reed, or the like.

जित्या *f.* from जि Conquer, a large plough.

सूर्यः The sun; said to be derived from सु Go, which seems to be a forced etymology.

रुच्य Pleasant, agreeable, from रुच् Please, be agreeable, look well.

अवयथ्य Giving no pain or uneasiness, from the privative अ, and यथ Be agitated, or uneasy on any account.

भिद्यः *m.* The name of a river, from भिद् Divide, break asunder; so called, perhaps, from its being liable to break its banks.

उद्यः *m.* The name of a river, derived from उज् Quit, leave, escape; perhaps, because its waters occasionally overflow, or escape.

पुथः *m.* The name of a star or constellation, from पुषू; because it cherishes or promotes what is to be done.

सिद्यः *m.* The name of a star, from सिध् or साध् Finish, accomplish, so called because it is supposed to accomplish what is to be done.

निथः *m.* The name of another star, derived from the root नुषू Please, make happy, which appears rather a forced etymology.

जाज्यं

आज्यं *n.* Clarified butter, from अंज् Make clear.

युग्यं *n.* A carriage, a cart, from युज् Couple, yoke, join.

कृष्टपच्यः *m.* Rice to be ripened on ploughed ground; a compound word from पच् Ripen, and कृष्ट Ploughed.

कुप्यं *n.* Every kind of wealth, except gold and silver in specie, (called रूप्य) derived, they say, from गुप् Hide.

भार्य्या *f.* A wife, and a *Kshatriyā*, a woman of the second, or order of nobility, from भृ Nourish, cherish, maintain.

732. वद् Speak, preceded by a noun in its crude state, forming with it a compound word, makes its participle either with क्यप् or य्; as ब्रह्मोद्या or ब्रह्मवद्या कथा The story to be spoken by a divine; that is, the *Vēda*. But मृषा False, being the first word, the compound participle is formed by क्यप् only; as मृषोद्य To be spoken falsely.

733. THE participles भूय, formed from भू Be, by क्यप्, and हृत्य formed from हन् Kill, by changing न् to त्, are used in a compound state with any noun, the former to imply the being the person or thing denoted by the preceding word, and the latter the act of killing the person signified by the noun with which it is compounded; as ब्रह्मभूयं *n.* The being divine, viz. divinity. ब्रह्महृत्या *f.* The killing of a *Brāhmaṇa*.

734. केलिम् is a termination used with reflective verbs to form participles of the same import as तच्च, अनीय and य्; as पचेलिम् Fit to cook, or ripen of itself, from पच्. The क् in केलिम् is redundant, to show that no change takes place in the radical vowel. See page 395, rule 621.

Observations on the declinable Participles.

735. AS all declinable participles, abstractedly from time, are mere attributive nouns of three genders, so those in न, नद्य, अनी, and य, are so in a more particular way than the others. According to the nature of the root whence they are derived, they are either active, passive, transitive, or neuter. The participle in न (क्त) is often used as a possessive adjective, or to shew that the substantive, with which it agrees, is affected by the action of the verb whence it is derived. Put in the neuter gender, it sometimes becomes a noun substantive; as दत्त Given, दत्तं *n.* A gift, that is the thing given. नद्य, अनीय, and य, besides their primitive importance as participles, constantly occur as adjectives, denoting ability, necessity, fitness, and propriety; in which acceptations they resemble English adjectives formed by the terminations *able* and *ible*.

Of the indeclinable preter Participles in त्वा and य.

736. THE past participle, in English formed with the auxiliary *having* prefixed to the perfect passive participle, as in *having done*, is, in *Sanskrita*, constructed by subjoining to the verbal root two terminations, by some grammarians called क्त्वा and क्यप्, and by others क्त्वाच् and यप्; but the real efficient letters are त्वा and य. The servile and redundant क् is intended to shew that the vowel of the radical may not generally be *converted*, and that the penultimate of a root ending in a consonant being a nasal, may be dropped. *Obs.* This participle is of great use in forming compound sentences. It serves to shew the having done one act *previously* to some other act expressed by the following verb; as तत्कृत्वा गमिष्यामि Having done that, I will go. शिवं नत्वा स्तोति

स्तौति Having saluted *Siva*, (he) glorifies (him). It comes before verbs in every tense, but has, itself, an indefinitely past signification.

737. THE participle in त्वा is sometimes used in construction with अलं Enough, and खलु Verily, in the acceptation of *prohibiting, forbidding, or hindering*; as अलं दत्त्वा, which is as much as to say—Hold! enough has been given. So खलु पीत्वा Having drunk, Hold!

738. स्कन्द Fade, wither, and स्यन्द Flow, do not drop their nasals before त्वा, but make स्कन्द्वा Having faded, and स्यन्द्वा Having flowed.

739. THE vowel of a root which admits of the prefix इ before त्वा, except that of सुध् Hunger, कुश् Embrace, क्लिश् Distress, गुध् Wrap, be angry, play, मृद् Be glad, मृद् Bruise, trample upon, वद् Speak, वस् Stay, dwell, and ग्रह Take, is not affected by the redundant क् of त्वा, that is, it may be *converted*; as शी Sleep, शयित्वा Having slept. (Obs. ई, by *conversion*, becomes ए, which, before the prefix इ becomes अय). But सुध्, &c. though they admit इ, do not require their vowels to be altered, as क्षुदित्वा Having been hungry, &c. &c. If the root do not admit इ, no change takes place; as श्रु Hear, श्रुत्वा Having heard, कृ Do, कृत्वा Having done.

740. It may be received as a general rule, that those roots which require the prefix इ before the न् of the terminations of the first future tense of the verb, do also require it before the न् of त्वा.

741. THE following roots, which require the prefix इ, may change their vowels by *conversion*, or drop their nasals, or not; namely तृष् Thirst, मृष् Bear, suffer, forbear, कृष् Draw, (or, according to some,) कृष् Grow thin or weak, वच् Deceive, लुच् Conceal, and ऋच् Brave, dare; as तर्षित्वा or तृषित्वा Having thirsted, or been thirsty; मर्षित्वा or मृषित्वा Having suffered, or forborne; कर्षित्वा or कृषित्वा Having drawn;

drawn; कश्चित्वा or कृश्चित्वा Having grown thin; वचित्वा or वंचित्वा. Having deceived; लुंचित्वा or लुंचित्वा Having concealed. *Obs.* In the last two examples the rule relates to the retaining, or dropping of the radical nasal, and not to the vowel. अतिन्त्वा or ऋतिन्त्वा Having dared, braved.

742. ROOTS ending in न्थ and म्फ may drop their nasals or not before त्वा, provided they take इ; as मन्थ् Arrange, string beads मथित्वा or मन्थित्वा; ग्रन्थ् Relax, loosen, slacken, ग्रथित्वा or ग्रन्थित्वा; गुंफ् String beads or flowers, arrange, गुफित्वा or गुंफित्वा.

743. नश् Perish, may, indifferently, take a nasal before त्वा or not; as नष्ट् or नष्ट्वा Having perished. / So may roots in ङ्ज्, provided they do not admit of the prefix इ; as भंज् Break, भंक्त्वा or भङ्क्त्वा. But if roots in ङ्ज् require इ, they retain the radical nasal; as अङ्ज् Make clear, अंजित्वा.

744. OF roots which admit of the prefix इ, such as have an initial consonant with a penultimate इ or उ, and a single final consonant, except व्, may change those letters to ए or ओ, or not, before त्वा; as द्युन् Shine, द्युनित्वा or द्योनित्वा Having shone; लिख् Write, लिखित्वा or लेखित्वा Having written. रुदित्वा or रोदित्वा Having wept. If the root end in व्, this change always takes place; as दिव् Play, देवित्वा Having played. The same takes place if the vowel be also the initial of the root; as इष् Go, एषित्वा Having gone, but never, इषित्वा.

745. ROOTS distinguished in the popular lists by a servile redundant उ, with पू Purify, and क्षिप्¹⁹ Give and suffer distress, pain, or sorrow, indifferently take the prefix इ before त्वा, or not; as शम् (उ) Make quiet, grow cool or quiet, go out, as a fire; शमित्वा or शान्त्वा; दम्

Tame,

Tame, be tame, दमिन्ता or दान्ता; पू, पवित्वा or पूत्वा; क्लिप्त्वा क्लिप्त्वा.

746. क्रम् Step, makes क्रान्ता or क्रान्ता by augmenting its vowel or not, and क्रमित्वा.

747. जृ Grow old or decrepit, and व्रम् Cut, take इ, and make जरित्वा and व्रमित्वा.

748. हा Quit, leave, makes हित्वा Having quitted, left, and धा Keep, hold, makes also हित्वा Having kept, held, preserved. ञा Stand, makes स्थित्वा; मा Measure, मित्वा; पा Drink, पीत्वा; दा Give, दत्त्वा; गै Sing, गीत्वा.

Obs. In applying त्वा to a root ending in a consonant, the same rules of permutation take place as in forming participles in त्; except that the त् of त्वा is not liable to be changed to न्.

749. य, called क्यप् or यप्, is substituted for त्वा, when the word is compounded with an indeclinable particle, particularly with a preposition. Negatives and privatives, however, are not included in this rule; for they say अकृत्वा Not having done.

750. WHEN य is to be applied to any root, the prefix इ is, in all cases, forbidden, and also the *conversion* of the radical vowel.

751. SUCH roots as end in a short vowel require the insertion of त् before य, so as to make the termination त्य; as in प्रकृत्य, from प्र and कृ; प्रस्तुत्य, from प्र and स्तु, for श्रु; and विचित्य, from वि and चि. If a long vowel be the final, this does not take place; as प्रदाय, from प्र and दा; प्रदीय, from प्र and डी; and अनुभूय, from अनु and भू. If the final be ऋ it is generally changed to ईर before य; as in प्रतीर्य form प्र and तृ. जागृ Awake, converts its final before य, contrary to the first part of this rule; as उज्जागर्य, from उन् and जागृ.

752. IF the final of the root be a consonant, य is, in most instances, applied immediately to it, without causing any change in the radical letters; as प्रदत्त, from प्र and दह्. The deviations from this rule will be noticed.

753. ROOTS of the tenth conjugation, and causals, whose penultimate vowel is short by nature and position, both of which take इ, convertible to अय्, before certain terminations, make अय्य instead of य, to form this participle; as विगणय्य Having counted distinctly, from गण¹⁰. Count, number. But if the vowel be long by nature, or by its position before a combination of two or more consonants this does not take place; as संधार्य्य Having caused to hold or keep together, from धृ and सं in the causal form.

754. AFTER आप् Find, get, obtain, the participle may be formed with अय्य or य; as प्रापय्य or प्राप्य Having obtained, from प्र and आप्¹⁰.

755. मे Give in exchange, barter, makes either मि or मा before य; as अपमित्य or अपमाय Having exchanged, bartered away. So क्षि Waste, decay, makes either क्षि or क्षी; as प्रक्षित्य or प्रक्षीय Having wasted away. Obs. त्य is substituted for य preceded by a short vowel. See rule 751.

756. वे Weave, ज्या Grow old, decrepit, and ये Cover, conceal, do not substitute vowels for semivowels before य; as प्रवाय Having woven; प्रज्याय Having become decrepit; प्रयाय Having covered, concealed. If, however, ये follows सं or परि, its ये may, optionally, be changed to ई or not; as सं and परिवीय, or सं and परिबाय Having woven perfectly or entirely. Obs. When a semivowel is changed to a vowel, the vowel which follows the former is included, and of course dropped.

757. दी • Waste, makes प्रदाय Having wasted away, and ली Waste, melt, makes प्रलाय or प्रलीय Having wasted away, melted, dissolved.

758. गम् Go, णम् Bow, यम् Cease, refrain, refrain, and रम् Play, rest from labour, may, optionally, drop their final, and assume न् before य ; as आगत्य or आगम्य Having come, or arrived. प्रणत्य or प्रणम्य Having bowed or saluted ; नियत्य or नियम्य Having refrained, विरत्य or विरम्य Having rested from labour.

759. मन् • Know, mind, makes प्रमन्य or प्रमत्य, and हन् Strike, beat, smite, प्रहत्य Having beat away. खन् Dig, makes प्रखन्य, or प्रखाय Having dug away ; and जन् Produce, makes संजन्य or संजाय with सं prefixed.

760. कम् Desire, lengthens its radical, and makes प्रकाम्य.

Of the indeclinable Participles of repetition.

761. THERE are two modes in use to express the idea of *having done the act repeatedly or continually*: The first mode is the repetition of the participle in त्वा ; as शिवं स्मृत्वा स्मृत्वा नमसि Thou salutedst Siva, having remembered (him) constantly, or borne him in continual remembrance. The second mode is the repetition of the root particularly modified for the purpose with अम् subjoined. The rules for modifying the root seem to be these :—आ, or a diphthong, being the final, requires य् before अम् ; as दा, दायंदायं. इ or ई final are changed to आय् ; as वि, चायं, चायं ; उी, उायं, उायं. उ or ऊ are changed to आव्, as यु, यावं यावं ; भू, भावं भावं. ऋ and ॠ are changed to आर् ; as कृ, कारंकारं ; नृ, नारंनारं. If the root end with a consonant, no change takes place in the vowel, provided it be *heavy* ; that is, long by nature, or by its position before a double consonant ;

consonant ; as शाम्, शामं शामं ; अच्, अचमंचं. But if the vowel be *light*, that is to say, short both by nature and position, the following changes take place : अ becomes आ, and इ, उ, ऋ become ए, ओ, अर् ; as पच्, पाचं पाचं ; तिज्, तेजं तेजं ; शुभ्, स्तोभं स्तोभं ; सृज्, सृज्जं सृज्जं. In some works these repeated participles are called चणम्, in others णम्. Perhaps these terms are applicable to the second mode only. Sometimes the second mode may be applied without repetition ; as समूलंघानं in the sense of समूलंघानयित्वा Having caused to be killed, together with the root.

Of the Infinitive.

762. THE word answering to the infinitive in English, with the sign *to*, as *to do, to be, to go, &c.* is formed from the root by affixing thereto the termination तुम् or तुं ; or, if the root admit of the prefix इ, इतुम् or इतुं, in both cases, with *conversion* of the radical vowel in the usual way ; as कर्तुं To do or make, from कृ Do ; भवितुं To be, from भू Be ; गन्तुं To go, from गम् Go ; आगन्तुं To come, from गम्, with the preposition आ prefixed. Whatever permutations are required in the root, or in the initial of the termination, in the first future of the verb, are also required in the infinitive. Thus पच् Cook, makes पक्ता &c. in that tense, and पक्तुं To cook, in the infinitive. So यम् Stop, refrain, makes यन्ता &c. and यन्तुं To refrain, cease, stop ; मिह् Make water, मेढा &c. and consequently मेढुं To make water ; दह् Burn, दग्धा &c. thence दग्धुं To burn ; गै Sing, गाता. &c. in the verb, and गानुं To sing, in the infinitive ; द्रु Go, run, दोता or दविता, consequently दोनुं or दविनुं To go, run ; सप् Move, सप्ती or सप्ता in the first future, and सप्नुं or सप्तुं in the infinitive ; दृश् See, दृष्टा &c. दृष्टुं To see ; वह् Bear, सोढा

or

or सहिता &c. सोढुं or सहितुं To bear; दुह Milk, दोग्धा &c. दोग्धुं To milk.

763. THE infinitive is an indeclinable word used in construction with a verb in any tense; as अहं गन्तुमिच्छामि I want to go; इच्छति पठितुं He wants to read. It may also be used before participles, adjectives, and substantives, with a verb expressed or understood; as द्रष्टुं गतः Gone to see; हर्तुं समर्थः Able to seize; गन्तुं कालः Time to go.

ON THE FORMATION OF PARTICIPIAL NOUNS.

Nouns attributive of Agency, &c.

764. तृ put after a root, with *conversion* of the radical vowel, serves to form attributives of agency, declinable as nouns of three genders of the fourth declension. Thus तृ subjoined to कृ Do, makes the crude noun कर्तृ Who does, a doer or maker; nominative कर्ता *m.* कर्त्री *f.* कर्तृ *n.* So from भू Be, is formed भवितृ Who is or becomes; nom. भविता *m.* भवित्री *f.* भवितृ *n.* It will be useful to know, that whatever changes take place in the radical letters upon the application of the ता of the first future tense of the verb, take place also when तृ is to be affixed. But क्रम् Step, preceded by a preposition, does not admit of the prefix इ before तृ; as प्रक्रन्ता Who proceeds, उपक्रन्ता Who approaches; otherwise क्रमिता.

765. अकृ Also, with *augmentation* of the radical vowel, serves to form attributives of agency, often with a causal signification; as कृ Do. कारक Who causes to do; णी Conduct, lead, नायक Who leads or

conducts; नायकः *m.* The leader of an army; पक् Cook, पाचक Who causes to cook; दा Give, दायक Who causes to give. Words formed with अक are of the first declension.

766. अ, without affecting the radical vowel, is also put after roots with any penultimate vowel but अ or आ to form words denoting agency; as क्षिप् Throw, क्षिप Who throws; भिद् Divide, भिद Who divides. Words thus formed are also of the first declension.

767. अ may also form similar attributives with कृ Scatter, and गृ Swallow, when the radical श्च is changed to इर; as किर Who scatters, गिर Who swallows. ज्ञा Know, drops its vowel, and makes ज्ञ; as मुञ्ज Who knows or understands well.

768. अ is also used in forming attributives of agency from a class of roots called पचादि, viz. पच् &c. as पक् Cook, पच Who cooks; वद् Speak, वद Who speaks; वच् Speak, वच Who speaks; दिव् Sport, play, game, देव Who sports, plays, games; सेव् Serve, सेव Who serves, a servant; पुव् Float, पुव Who floats; चुर् Steal; चोर Who steals; भृ Support, भर Who supports; जृ Decay, जर Who decays; धृ Hold, धर Who holds; पू Purify, पव Who purifies; क्षम् Be patient, क्षम Who is patient; भृद् Expel, kill, मोद Who expels, kills; भिष्व Brave, dare, भेष Who braves, dares, भेषः A ram; लिख् Write, लेख Who writes; कुप् Be angry, कोप Who is angry; मेध् Kill, immolate, accompany, मेध Who kills, immolates, accompanies; नृन् Dance, नर्त Who dances; वृण् Make a noise, वृण Who makes a noise; दृश् See, दर्श Who sees; गम् Go, गम Who goes; सृप् Go, सर्प Who moves or glides, सर्पः *m.* A serpent; विल् Divide, वेल Who divides, वेलः *m.* Time, season; चिल् Dwell, चेल Who dwells; दद् Give, दद Who gives; दध् Hold, keep, give, दध Who holds, &c. स्म Remember, स्मर

स्मर Who remembers, स्मरः *m.* An epithet of the God of Love; हृ Seize, take by force, हर Who seizes, takes by force, हरः *m.* A title of *Siva*; गृ Swallow, गर Who swallows; ष्टन् or स्तन् Thunder, स्तन Who thunders; गाह् Make turbid or thick, गाह Who makes turbid or thick. The above are what the Grammarians call the class of पच् or पचादि. *Obs.* First declension, and used, generally, in a compound state.

769. इन् is a termination used also to form attributives of agency, with a class of roots called महादि; viz. ग्रह Take, षा Stand, बह Bear, with उन् prefixed; दास् Give, with उन् prefixed; भास् Shine, with उन् prefixed; राध् Accomplish, with अप prefixed; रुध् Shut, close, confine, with उप prefixed; मन्त्र (इ) Consult privately; मृह Bruise, with सं prefixed; रम् Keep, preserve, with नि prefixed; शृ Hear, with नि prefixed; शी Sleep, with नि prefixed; वप् Shed, sow, with नि prefixed; पा Drink, with प्र prefixed; with many others. In applying this termination, the radical vowels are subject to *augmentation*. इन् forms the crude noun, as माहिन्; but which in the nominative case makes माही *m.* माहिणी *f.* माहि *n.* like nouns of the eighth declension, CLASS III. See page 67, rule 106. So स्थायिन् Who stays, from षा; उत्साहिन् Who bears up, or exerts himself, from बह, with उन्, &c. &c. *Obs.* Besides the above, a great many attributive words will occur in books formed with the affix इन्.

770. अन put after roots forms another species of attributives of agency, and is particularly used, according to original grammars, after a class of words which they call नन्धादि; that is, the causal root नन्दि Make glad or happy, and a few others; but its use appears to be much more extensive in practice. In applying अन, इ, distinctive of the causal root, is dropped; and thus from नन्दि Make glad, is formed नन्दन Who makes

makes glad : नन्दनः *m.* A son. Thus from मदि Cause madness, intoxication, or excessive joy, is derived मदन, मदनः *m.* An epithet of the God of Love. So रमन Who causes delight or pleasure, from रमि; वर्द्धण Who causes increase, from वर्द्धि Cause to increase; शोभन Who causes to shine, from शोभि Cause shine; वर्त्तण Who causes to come to pass, from वर्त्ति Cause to come to pass; रावण Who causes to make a noise, from रावि Cause to make a noise: रावणः *m.* An epithet of the sovereign of Ceylon, conquered by Rāma; अर्द्हन Who causes to take pains, seek, endeavour, from the causal of अर्द्हि Seek, endeavour, take pains: जनार्दनः *m.* An epithet of Vishnu, from जन The people, and अर्द्हन Who causes the people to seek, &c. चक्ष् Speak, on the application of अन, makes चक्षण Who speaks; विचक्षणः *m.* A learned man. Words of this form are of the first declension.

771 THE roots हन् Strike, kill, जन् Produce, grow, गम् Go, and चर् Go, move, act, form attributives of agency, by dropping the अन्, अम्, and अर् of those radicals, and subjoining the affix अ to the remainder, as शोकापह What subdues sorrow, from शोक Sorrow, अप Under, and ह्, from हन् Strike, kill; वराह Who destroys what is choice, a hog, from वर A choice thing, and आह Strike at, from हन् with आ prefixed; सरसिज Who grows, or is produced, in a lake or pond; an epithet of the lotus, from सरस् in the seventh case, and जन्; पंकज What grows, or is produced, in the mud, a lotus, from पंक Mud, and जन्; अज What is not produced, from अ, a privative particle, and जन्; आशुग What goes quickly, or with speed, epithet of the wind, or an arrow, from आशु and गम्; नग Which goes not, epithet of a tree, or a mountain, from न Not, and गम्; वार्चि What moves in the water, a goose, from वार Water, and चर्. The termination अ is likewise substituted

substituted for the final of roots in आ or a diphthong, and of शी Sleep; as गोद Who gives a cow, from गो and दा; द्विप What drinks twice, an elephant, from द्वि Twice, and पा Drink; प्रह Who calls forth, from प्र and हे Call; गिरिश Who rests, or sleeps, on a mountain, गिरिशः *m.* An epithet of *Sivā*, from गिर A mountain, and शी Sleep, rest. *Obs.* Attributives of this kind can seldom appear but in a compound state with a preposition, or some other word. They occur very frequently.

772. THE affix अ is sometimes applied to the form which certain roots take before that vowel in the first four tenses of the verb; as उदय What drinks up, from उन् and धे Drink; उत्पश्य Who looks up, from उन् and दृश् See, look; उत्पिव Who drinks up, from उन् and पा Drink; उज्जिघ्र Who smells up, from उन् and घ्रा Smell; उदम Who blows up (a wind instrument, the fire, &c.), from उन् and व्या Blow; गोघ्न Who kills a cow, from गो and हन् Kill. Here हन् takes the same form as it does before अन्ति in the verb.

773. THE following roots, in forming attributives with the affix अ, take also the same shape they do before that letter in the first four tenses of the verb; as माहि Causing to bear or suffer, माहय Who causes to bear or suffer; सानि Cause grief, सानय Who causes grief; वेदि Make know, वेदय Who makes know; एजि Make shake or tremble, एजय Who makes shake or tremble; चेति Make think, चेतय Who makes think; धारि Make hold, धारय Who makes hold; पारि Cause to nourish, पारय Who causes to nourish, who passes or causes to pass over; लिप् ° Plaster, daub, smear, लिप्य Who plasters, &c. &c. विद् ° Get, gain, acquire, obtain, विन्द Who gets, gains, &c. &c. गोविन्दः Who acquires a cow or the earth, an epithet of *Vishnu*; अरविन्दः Who gains soon, a lotus.

774. दू Be sorry, णी Conduct, भू Be, ज्वल् Flame, shine, चलू Go, and शु Run out, form attributives with अ either by *augmentation* or *conversion*; as दाव or दव Who grieves, or is sorry; नाय or नय Who leads or conducts; भाव or भव Who is; ज्वाल or ज्वल What enlightens or flames; चाल or चल What agitates; आश्राव or आश्रव What runs as a liquid, संश्राव or संश्रव What runs altogether, or liquifies, melts.

775. The following roots, in forming attributives with अ, *augment* their vowels:—श्वस् Respire, breathe; बध् Beat, hunt, drive; तन् Draw, or stretch out; दू Go; दे Cherish, nourish; धे Drink; ह Take by force; and षो End, finish: as श्वास Who breathes, बाध Who hunts, बाधः *m.* A huntsman, one whose profession is to kill game; आय Who goes; अवतान, from अव and तन्, Who draws from, or stretches out; दाय Who cherishes, nourishes, is kind; धाय Who drinks; अवहार, from अव and ह, Who takes off, ceases to act, अवसाय, from अव and षो Who leaves off, or finishes.

776. अक, with *conversion*, serves to form attributives from the following roots:—नृन् Dance, नर्तक Who dances, नर्तकः A male dancer, नर्तकी A female dancer; खन् Dig, delve, खनक Who digs, खनकः *m.* A delver; रज्ज् Die, colour, रजक Who dyes, colours, stains.

777. गै Sing, makes गायन or गायक Who sings, गायनः or गायकः A male singer, गायनी or गायकी A female singer. These are anomalous forms.

778. हा * Quit, leave, pass away, makes हायन What quits, leaves, passes away, whence they derive हायनः A year; also हायनः Rice, because, say they, it quits, or grows out of the water. This, too, is an irregular formation of an attributive noun.

779. रु Run, run out as a liquid. द्रु run, ooze, leak, go, सु Run, run out, go, सु Go, and नू Cut, form attributives of their respective actions, by subjoining अक with *conversion*; as श्रवक What runs out; द्रवक What runs out, oozes, or leaks; लवक What runs out; सर्वक What goes; लवक What cuts.

780. THE termination अक is of very extensive use in forming attributives of possession, generally of some blessing; जीवक One who possesses life, from जीव Live.

781. WHEN an attributive, implying *maker, doer, &c.* is preceded by a word expressive of the object of that word, it is usually formed by अ, with *augmentation*; as घट कारः Who makes pots, a potter, कुम्भकारः A potter, &c. &c. *Obs.* कार put after any word meaning a *substance*, serves to denote the maker or manufacturer of it.

782. हन् Kill, मृते, चर Go, and गै Sing, preceded by their objects, take अ to form compound attributives; as पापघ्न What destroys sin; कुरुचर Who goes or resides in the *Kuru* country; सामग Who chants the *Sāma Veda*.

783. अ, with *conversion*, is also applied to सु Go, and कृ Do, put after their objects, to form compound attributives; as पुरःसर What goes before, from पुरस् Before, and सु; यशस् कर What makes fame; यशस्कारी विद्या *f.* Science, the maker or producer of fame; भास्कर What makes light, भास्करः *m.* The sun, from, भाः Light, and कृ; क्षपाकर What makes night, क्षपाकरः *m.* An epithet of the moon, from क्षपा and कृ; कर्म कर Who does work, कर्मकारी A maid servant. A great many epithets are formed in this manner, by subjoining कर deduced from कृ.

784. COMPOUND epithets are formed by affixing the termination

इ, with *conversion*, to कृ, when preceded by शकृन् Ordure, dung, and स्तम्ब A tuft of grass, or the like; हृ, when preceded by दृति Hide, leather, and नाथ Master; ग्रह, when preceded by फल Fruit, in the seventh case; रजस् Duft, dirt, and मल Filth, dirt; and आप्, when preceded by देव A god, and वान Wind; as शकृन् करिः *m.* Who makes dung, a calf; स्तम्ब करिः *m.* What makes tufts, rice; नाथहरिः *m.* Who seizes his master, a beast; दृतिहरिः *m.* Who takes away leather, a dog; फलेग्रहिः *m.* What takes in fruit, what is in fruit, as a tree when the fruit is on it; रजोग्रहिः What takes dust; मलग्रहिः What takes filth or foil; देवापि Who attains the gods, an epithet of the brother of *Santanu*; वानापि Obtaining wind, the name of an evil spirit. V. p. 43, rule 77.

785. IN forming compound epithets, by subjoining attributives deduced from verbal roots, a nasal is often put after the first word, provided it be declinable, and end in a vowel; which vowel, if long, is made short. If the first word be of one syllable, ending in any vowel but अ or आ, it takes the form of the accusative case singular. अरुष् Marrow, द्विषन् An enemy, and आत्मन् Self, though they end in consonants, are included in this rule; but they drop their finals before the inserted nasal. The following paragraphs will illustrate this rule.

786. भृ Support, nourish, feed, makes भरि in its attributive form, when preceded by कुक्षि A side, आत्मन् Self, or उदर The belly, after which a nasal is required, according to the preceding rule; as कुक्षिम्भरिः Who nourishes his sides, a glutton; आत्मम्भरिः Who feeds or supports himself; उदरम्भरिः Who feeds the belly. See second declension, p. 43.

787. WHEN एजय, deduced from एजि, the causal root of एज Tremble, is compounded with another word to form an epithet, a nasal

is required after the first in the compound; as जनमेजयः Who causes a person to tremble; an epithet of an ancient king celebrated in the *Mahābhārata*. See first declension, page 38.

788. A NASAL is also required after the first word, when मन्य Who believes or fancies, deduced from मन् Believe, is applied to another word to form compound epithets; such as the following: गां मन्यः Who thinks or fancies himself a cow; त्रियम्भन्या f. A female who imagines herself the goddess *Srī*. *Obs.* Here श्री being of one syllable, takes the form of the accusative case before the second member of the compound, according to rule 785. (First declension, page 38.) मुञ्ज A species of grass or reed, कूल A bank, आस्य A mouth, and पुष्प A flower, take a nasal after them, when they form compound epithets with धय Who drinks or sucks, deduced from धे Drink, suck; मुञ्जन्धयः m. Who sucks the grass or reed *Munja*: a certain worm, or insect, so called; आस्यन्धयी f. Who sucks, or kisses the mouth; an immodest woman; पुष्पन्धयः m. Who sucks a flower: a bee; कूलन्धयः m. Who drinks the bank, a river, and, according to some, a whirlpool.

789. A NASAL is also put after many words when followed in a compound state by धय deduced from धे, as in the last rule, and धम Who blows, deduced from ध्मा Blow (a fire, or any wind instrument); as नाडिन्धमः Who blows (the fire) with a hollow tube, a goldsmith, from his blowing the fire with his breath, through a hollow joint of a bamboo; शुनिन्धयः Who sucks a bitch, from शुनी; स्तनन्धयः Who sucks the breast, an infant, from स्तन्; करन्धयः Who sucks the hand, from कर; करन्धमः Who blows the hand; मुष्टिन्धयः Who sucks the fist, a child, from मुष्टि A fist; पानिन्धमः Who blows the hand, from पानि The hand; नासिकन्धमः Who blows the nose.

790. धटो A small earthen vessel, खारो A certain measure, and वान Wind, require a nasal also, when compounded with धम, deduced from ध्मा Blow; as घटिन्धमः Who blows a small earthen pot, that is, by inference, burns or bakes it: a potter; खारिन्धमः Who bakes or burns a certain vessel called *Khāri*; वानन्धमः Who blows wind.

791. A NASAL is also required after विधु The moon, अरुण (See rule 785) Marrow, and निल *sesamum*, or oil-seed, when either of these is compounded with तुद Who teazes, vexes, goads, torments, deduced from the root तुद्; as विधुन्तुदः Who torments the moon, a title of राहुः The dragon's head, or ascending node; अरुन्तुदः Who gives pain to the marrow: very afflicting; निलन्तुदः Who torments the oil-seed; an epithet of a certain bird, also of one who draws the oil from that seed by pressing. A nasal is also required when दृश्य, deduced from दृश् See, look, is preceded by, and compounded with, असूर्य Not the sun, and उग्र frightful; as असूर्यन्दृश्यः Who sees not the sun; उग्रन्दृश्यः Who appears frightful. Also after ललाट A forehead, before नप Who heats, burns, deduced from नप्; as ललाटन्नपः One who heats or burns the forehead, injures his good fortune. A nasal is also required after मित Measured, any word meaning measure, नख The nail, and द्रोण A certain measure, when preceding, in a compound state, पच deduced from पच् Cook, ripen; as मितंपचः One who cooks, or dresses his food by measure: a stingy fellow; नखंपच What ripens the nail: perhaps a whitlow; द्रोणंपचः Who dresses, or cooks a bushel.

792. A NASAL is also put after कूल A bank, when put in a compound state with उद्गुज, deduced from उन् and रुज Break, or with उद्ग्रह, deduced from उन् and वह Bear; as कूलमुद्गुजः What breaks up the bank, epithet of a river; कूलमुद्ग्रहः What bears away the bank.

793. IT is also required that a nasal be put after प्रिय What pleases, and वश Power, when compounded with वद Who speaks, deduced from वद् Speak, after भय Fear, ऋति Daring, braving, or मेघ A cloud, compounded with कर Who does, deduced from कृ Do; and after सर्व All, कूल A bank, अश्व A cloud, or करीष Dry cow-dung, followed in a compound state by कष Who destroys, deduced from कष्ट Destroy. Examples: प्रियंवदः *m.* Who speaks kindly, प्रियम्बदा *f.* One of the female characters in the drama of *Sakuntalā*; वशम्बदः *m.* Who speaks powerfully; भयंकरः *m.* Who makes fear: dreadful, frightful; ऋतिंकरः Who dares, braves, (it may also mean, Who does right); मेघंकरः *m.* Who makes clouds; सर्वकषः *m.* Who destroys all; कूलकषः *m.* What destroys the bank: a river; अश्वकषः *m.* What destroys the clouds: an epithet of the wind; करीषकषः What destroys dry cow-dung. *Obs.* As dry cow-dung is used for fuel, this attributive may serve as an epithet of fire.

794. क्षेम Prosperity, welfare, प्रिय What pleases, and भद्र Good, welfare, benefit, require a nasal in forming attributives with words deduced from कृ, which take two forms; as क्षेमंकरः or क्षेमंकारः Who does good, or promotes prosperity; प्रियं करः or प्रियंकारः Who does a kindness or favour, भद्रं करः or भद्रं कारः Who does good, promotes happiness. *Obs.* In several original grammars which have been examined, मद्र is written instead of भद्र, which seems to be an error, मद्र being the name of a country only, and ill suited to form a compound with कृ. In a copy of the सिद्धान्त कौमुदी upwards of a hundred years old, copied by a Brahman for his own use, the reading is मद्र.

795. THE word आशित takes a nasal, when compounded with भव, deduced from भू Be; and the compound has two acceptations; as
आशितं

आशितं भव That by which one is satisfied, (in eating) viz. food of any kind; आशितं भव The being satisfied, satisfaction.

796. WORDS deduced from the roots नृ Pass, cross over, भृ Support, nourish, वृ Choose, दृ Tear, जि Conquer, धृ Hold, तप Heat, यम Stop, restrain, दम Tame, मद Grow mad, intoxicated with joy, लिह Lick, गम् Go, सह Bear, suffer, and अज् Go, serve to form compound epithets and proper names, when subjoined to other words, and require the insertion of a nasal; as रथन्तरः Who passes in a chariot, a proper name; विश्वम्भरः Who supports or nourishes the universe, an epithet of the divinity; पतिंवरा *f.* A female who prefers her husband; पुरन्दरः Who rends the city, *Indra*; भगन्दरः *m.* A title of *Indra*; धनंजयः *m.* Who conquers wealth, an epithet of *Arjuna*; वसुन्धरा *f.* Who holds, and contains wealth, an epithet of the earth; शत्रुन्तपः Who warms, heats, or distresses the enemy; वाचंयमः *m.* Who restrains his speech, a proper name; अरिन्दमः *m.* Who tames or subdues the foe; इरम्मदः *m.* Who is delighted with water; वहंलिहः *m.* Who licks the load, epithet of a cart; भुजंगमः *m.* Who goes by the shoulders, epithet of a snake or serpent; अभंलिहः *m.* Who licks the clouds, an epithet, perhaps, of a mountain; सर्वसहा *f.* Who bears or suffers all, an epithet of the earth; वानमजः *m.* Who moves like the wind, epithet of an antelope.

797. THE following compound epithets are anomalously formed, and are used as the common names of certain things: शर्दजहः What expels wind, the name of a certain plant, from शर्द, and जह deduced from हा Quit, leave; विहंगः *m.* विहंगमः *m.* or विहगः *m.* What goes in the air, viz. a bird, from विहायम् The air, and ग, or गम, deduced from गम् Go; उरगः or उरंगमः *m.* Who moves on the breast, viz. a serpent or reptile, from उरस् and ग, or गम, from गम् Go; नुरंगमः, नुरगः

or तुरंगः Who moves quick, viz. a horse, तुरगी *f.* &c. A mare;
 भुजगः *m.* भुजंगः *m.* or भुजंगमः *m.* Who moves by the arms or shoulders, viz. A serpent, from भुज, &c. as before. पतगः *m.* पतंगः *m.* or पतंगमः *m.* from पत, deduced from पत्, and ग &c. as before; A bird, a moth, the sun, &c. प्लवगः *m.* प्लवंगः *m.* or प्लवंगमः *m.* Who goes leaping, viz. A monkey, a frog.

798. करण, deduced from कृ Do, by subjoining the termination अन, forms compounds with certain words, with a nasal after them, in the sense of producing, or causing the quality expressed by the first word; as नगनंकरणं *n.* What makes naked, viz. gaming; पलितं करणं *n.* What makes grey hairs; प्रियंकरणं *n.* What makes pleasing, or produces pleasure, joy, delight; अन्धं करणं *n.* What makes blind; स्थूलं करणं *n.* What makes large or fat; सुभगं करणं *n.* What makes good fortune; आढ्यं करणं *n.* What makes rich. If भविष्यु or भावक, two attributives denoting *who is* or *becomes*, deduced from भू Be, become, be substituted for करण in any of the above examples, the compound will have the sense of *becoming* instead of *doing*, or *making*; as नगनंभविष्युः *m.* or नगनंभावकः *m.* Who becomes naked, &c. &c.

799. त्र and इत्र are two terminations put after roots to form nouns expressive of the instrument, implement, utensil, or vessel, with which any act is accomplished. The radical vowels are subject to *conversion*; but the prefix इ is inadmissible. Nouns in त्र are chiefly formed with a class of roots called न्यादि, viz. नी Conduct, द्युतृ Shine, &c. and those in त्रि, with the class त्रादि, viz. त्रू Cut, lop, गृ Go, धू Shake, &c. &c. *Obs.* As words of these forms are to be found in most original dictionaries, a short list will be sufficient in this place for the purpose of showing in what manner they are deduced from their roots:

नेत्रं

नेत्रं *n.* The eye, from नी Lead, conduct; योत्रं *n.* A cord used for fastening the yoke on the neck of the ox, from यु Join; दात्रं *n.* A hook, such as reapers, &c. use, from दा Cut, reap; पात्रं *n.* A drinking vessel, cup, plate, dish, &c. from पा Drink; पात्रः *m.* A worthy person; तोत्रं *n.* A goad, from तुद् Give pain, goad; मेदं *n.* The penis, from मिह Make water; स्तोत्रं *n.* That in which praise, adoration, &c. is conveyed, viz. An ode, hymn, &c. from स्तु Praise; शस्त्रं *n.* A weapon, from शस् Hurt, injure, kill, &c. अस्त्रं An offensive weapon, from अस् Throw; पत्रं *n.* The leaf of a tree or book, wing, feather, from पन् Fall, fly, श्रोत्रं *n.* The organ of hearing, the ear, from श्रु Hear; शास्त्रं *n.* Any book containing divine, or human ordinances, rules of science, &c. from शास् Rule, govern. *Obs.* There are in all between thirty and forty words in त्र.

लवित्रं *n.* A bill-hook, such as woodmen use, from लू Lop, cut off; आरित्रं *n.* An oar, or paddle, from ऋ Go. खनित्रं *n.* An instrument for digging, spade, hoe, &c. from खन् Dig; वादित्रं *n.* A musical instrument, from वद् Speak. पवित्र *adj.* Pure, from पू Purify; वहित्रं *n.* A boat, from वह् Bear, carry, flow. *Obs.* There are not many more in इत्र. Words in त्र and इत्र, are, of course, of the first declension.

800. अस्, इस्, and उस्, are three terminations applied to roots to form a class of miscellaneous nouns, most of which are to be found in dictionaries. अस्, they say, is only used with a class of roots called लादि, viz. मृ, &c. those in इस् with the class मृषादि, viz. मृष &c. and those in उस् with the class वक्षादि, viz. वक्ष &c. The root is subject to *conversion* with either of these affixes. The following are a few examples of each in their undeclined state:

सरस्

सरस् *n.* Water, from सृ Move, go; तेजस् *n.* Light, glory, splendor, from तिज् Sharpen; तमस् *n.* Darknefs, from तम् Be dark, dull, gloomy; चेतस् *n.* Mind, fenfe, from चित् Be fenfible; वयस् *n.* Age, time of life, ftage of life, from वय् Go; पयस् *n.* Milk, water, from पी Drink; यशस् *n.* Fame, repute, honour, renown, faid to be derived from अश् Possels, occupy; वक्षस् *n.* The breaft or cheft, from वच् Speak; वचस् *n.* Word, fpeech, from वच् Speak, शिरस् *n.* The head, derived from शृ Injure; उरस् *n.* The breaft, cheft, from ऊ Go, which feems a forced deduction; हनस् *n.* Sin, from, इ Go; क्षीतस् *n.* A ftream, from क्षु Run, flow. रेतस् *n.* Sperm, quickfilver, from रि Go, or री Run out; अगस् *n.* or आगस् *n.* Sin, crime, from अज् *n.* Go; वासस् *n.* Cloathing, from वस् Cover, fpread. छन्दस् *n.* Verfe, the *Veda*, liberty, from छद् Hide; वेधस्, *nom.* वेदाः *n.* An epithet of *Bramā* and alfo of *Budha*, from विध् Rule, govern, ordain; अपस् or आपस् *n.* Water, from, आप् Have, poffels, occupy; अम्भस् *n.* Water, from आप् Have, poffels, occupy; अप्सरस् *nom.* अप्सराः *f.* A celestial nymph, derived, they fay, from अप Under, and सृ Move; but better from आप् Water, and सृ Move. *Obs.* There are, perhaps, in all, fimple and compound, about feventy or eighty words in अस्. See page 98, सुवचस् declined.

सर्पिष् *n.* (स् becomes ष after इ), Oiled butter, from सर्प् Go, fip; अर्चिष् *n.* Flame, from अर्च् Glorify, worfhip; हविष् Oiled butter, from हु Offer up on the fire, as an oblation; ज्योतिष् A ftar, or any bright heavenly body, from ज्युन् Shine. *Obs.* There are a few more in इस्. See page 98, सुवचस् declined.

चक्षुष् An eye. (स् changed to ष after उ), from चक्ष् Speak; पातुष् The body, from वप् Sow feed, weave; यजुष् A book of the *Veda*, fo called

called from यज् Worship; धनुस् A bow, from धन् Sound; अयुष् Life-time, long life, from इ Go; and a few others. See page 98, सुवचम् declined.

801. मन् is a termination joined to a class of roots called आदि, viz. शृ &c. to form with them miscellaneous nouns, some of the most useful of which are here given in their crude state as an example.

शर्मन् *n.* Peace, quiet, happiness, from शृ Injure; वर्म्मन् *n.* Armour, from वृ Cover; चर्मन् *n.* Leather, from चर् Go; भर्मन् *n.* Gold, wages, from भृ Hold, support; हेमन् *n.* Gold, from हि Quit, leave; जन्मन् *n.* Birth, from जन् Be born; छन्मन् *n.* A cover, concealment, deceit, from छद् Cover, hide; अश्मन् *n.* A stone, from अश् Eat; दामन् *n.* A snare, a rope, from दा Give; धामन् *n.* A habitation, place of abode, from धा Keep, hold; रोमन् *n.* Hair, from र् Sound; लोमन् *n.* Hair, from लृ Cut off; सामन् *n.* One of the four books of the *Veda*, from शो Destroy; नामन् A name, a noun, from नम् Bow; सीमन् *f. nom.* सीमा *f.* A limit, border, boundary, &c. from षि Bind; आत्मन्; Soul, spirit, self, from अन् Be in constant motion; ब्रह्मन्—*nom.* ब्रह्म *n.* The Great Being: God, abstractedly from all qualities, ब्रह्मा *m.* God, considered as creator, or matter in the abstract, from बृह् Grow large, be great; and a few others. *Obs.* Words of this form are of the eighth declension, Class V. page 72, rule 108.

802. वन्, distinguished in original Grammars by the technical term कृनिप्, is a termination put after roots to form with them nouns of various sorts. The क् of कृनिप् is redundant, to show that the radical vowel suffers no change; the प्, that if the root end in a short vowel, a न् must be inserted after it, before the व of वन्; and the इ is superfluous. The following are a few examples:

सुपीवन्

सुपीवन् Who drinks well, from सु Well, and पा Drink. *Nom.*
 सुपीवा *m.* प्रातरित्वन् Who goes early in the morning, from प्रातः
 Early, and इ Go, *nom.* प्रातरित्वा *m.* सुत्वन् Who stirs, or churns,
 from सु Stir, churn, *nom.* सुत्वा *m.* *Obs.* The न् is introduced before
 वन् in the two last examples, because the roots terminate in a short vowel.
 Compound attributives of this kind have sometimes a past signification; as
 मेरु दृष्ट्वन्, *nom.* मेरु दृष्ट्वा *m.* One who hath seen the mountain *Mēru*,
 from मेरु and दृश् See. So बहु दृष्ट्वन् Who hath seen much, and पार
 दृष्ट्वन् Who hath seen across; राजयुध्वन् Who hath fought a king;
 मयुध्वन् Who hath fought with; राजकृत्वन् Who hath made a
 king. *Obs.* There are also a few noun substantives ending in वन्, whose
 derivations do not appear; such as अध्वन्, अध्वा *m.* A road or path;
 अर्वन्, अर्वा *m.* A horse; यावन्, यावा *m.* A rock, or stone;
 पर्वन्, पर्व *n.* A joint, section, division; युवन्, युवा *m.* A youth;
 अतर्वन्, अतर्व *n.* One of the four books into which the *Vēda* is
 divided; and a few others. See page 72, rule 108.

803. वन्, technically called वनिष्, is also put after roots to form
 nouns; as भूरिदावन्, *nom.* भूरिदावा *m.* Who gives abundantly, from
 भूरि, and दा Give; वारिजावन् *nom.* वारिजावा *m.* Who is pro-
 duced in water, from वारि and जन् Be born. See page 72, rule 108.

804. WHEN the roots themselves, or modifications of them, are used
 as nouns, without any affix or addition whatever, they are distinguished,
 according to circumstances, by one of these technical terms, viz. विण्,
 विच्, or क्विप्, each of which will be treated of separately.

विण्, by its servile ण्, denotes that the radical vowel must be aug-
 mented; and, as indicating a rule, it is chiefly applicable to the roots
 भज् Share, partake, वह् Bear, carry, सह Bear, suffer, sustain, and,

according to some, प्रच्छ Ask; which, when their vowels are augmented, make the crude nouns भाज्, Who shares, वाह् Who bears or carries, माह् Who bears, suffers, sustains, and प्राच्छ Who questions, or asks. Thus formed, these words may be compounded with others; as in the following examples: अर्धभाज् Who shares a half; सुखभाज् Who partakes of, or enjoys ease; प्रष्टवाह् Who carries on the back; भारवाह् Who carries a load, or burthen; तुरामाह् Who bears speed, an epithet of *Indra*. These are their crude forms. Their inflections will be found among nouns of the eighth declension.

The following are considered as incidental, or anomalous forms with विण्:—अनडुह् Who bears, or draws a cart, from अनस् and वह्, An epithet of an ox; श्वेन वाह् Who uses a white horse, viz. *Indra*; अवयाज्, from अव and यज्, Who performs the office of a priest negligently; उक्थ शाम् Who repeats a part of the *Veda* called उक्थ, an epithet of a priest, from उक्थ and शम् Speak; पुरोडाश् What is first offered at an oblation, epithet of oiled butter, from पुरस् Before, and दाश् Give. *Obs.* This last word is sometimes written with a final अ, thus: पुरोडाश. The substitution of इ for इ is irregular.

804. विच् being applied, forms attributives with the roots पा Drink, रिष् Hurt, रुष् Be angry, and कृच् Move, go; as सोमपा Who drinks of the juice of the *Sōma* plant, (see p 48); रेष्, *nom.* रेद् *m.* Who hurts; रोष्, *nom.* रोद् *m.* Who is angry; कृंद् *m.* The name of a water bird.

805. क्विप्. The क्व is servile to show, that neither *conversion* nor *augmentation* is required in the radical vowel; and the प् is servile to show that if the root end in a short vowel, न् is put after it. The other letters are of no use. Examples: कर्मक्व् Who does the work, from कर्म

कर्म Work, and कृ Do ; अग्निचिन् Who collects fire (for a sacrifice), from अग्नि, Fire, and चि Collect ; सर्वजिन् Who defeats all, from सर्व All, and जि Defeat ; देवस्तुन् Who praises, or glorifies the gods, from देव and स्तु Praise. (*Obs.* In these examples न् is introduced after the final short vowel, according to the rule). So सर्वदृश्, *nom.* सर्वदृक् Who sees all, from सर्व and दृश् See, मर्मस्पृश्, *nom.* मर्मस्पृक् Who touches the heart, from मर्म and स्पृश् Touch ; विश्वसृज्, *nom.* विश्वसृक् Who created the universe, from विश्व and सृज् Create. So वहभृश् Who falls from a carriage, from वह What bears or carries, and भृश् Fall down ; शस्याद् What eats grain : granivorous ; क्रयाद् What eats flesh : carnivorous, from शस्य Grain, क्रय Flesh, and अद् Eat. In this manner a great variety of compound attributives may be formed. There are, however, some instances where the root requires a peculiar modification, and a few anomalous forms, authorized by custom, which remain to be explained.

806. A FINAL व् becomes उ when क्तिप् is applied, and the root शास् Govern, is changed to शिस् when preceded by another word, or the preposition आ ; but not by any other preposition ; as अक्षद्युन् Who plays at dice, a dice player, from अक्ष Dice, and दिव् Play ; आशिस्, *nom.* आशीः (स् at the end of a word becomes ः) Who hopes, wills, wishes ; *met.* A blessing, from शास् ¹² With, hope, govern &c. and आ prefixed ; मित्रशिस् *nom.* मित्रशीः Who commands a friend, viz. Who teaches or instructs him, from मित्र, and शास् as before.

807. THE causal root छादि shortens its vowel with क्तिप् ; as तनुच्छद् What covers the body. It also shortens it before the affixes त्र, मन्, इस्, and उस्.

808. गिर, *nom.* गीः A word, what is spoken, is derived from गृ Swallow, by the rules of कृप्, or from गृ Make know.

809. THE following words are esteemed irregularly formed with कृप् ; वाक् *nom.* वाक् Speech, from वच् Speak ; दहन् What tears, from दृ Tear ; जुहु *nom.* जुहः Who offers up, from हु Offer up ; प्राह, *nom.* प्राद् Who asks, from प्रच्छ Ask ; श्री Wealth, fortune, सुशीः Of good fortune, from श्रि Serve, attend, rest ; लूः What runs, from लु Run ; दूः What runs, from दु Run ; जूः What makes haste, from जु Make haste ; आयतस्तूः Who praises, or flatters, the humble, from शु Praise ; कटप्पूः Who moves or goes on a mat, from पु Move, go, walk ; परिवाज्, *nom.* परिवाद Who wanders about, from वज् Go, and परि About ; दिद्युन् What shines, from दिच् Shine ; जगन् What goes, viz. the world ; दधृष्, *nom.* दधृक् Who holds fast, is firm, bold, brave ; सज् What is made, or who makes, from सज् Make, create ; metaphorically, a necklace ; उष्णिह्, *nom.* उष्णिक् A particular kind of verse used in the *Veda*, said to be derived from उर्व Above, or on high, and णिह् Have affection, love : Whose affections are above.

810. WHEN, in forming an attributive of agency with कृप्, a vowel is substituted at the end for a semivowel and its accompanying vowel, it shall be long ; as मित्रहूः *m.* Who calls a friend, deduced from मित्र and ह्वे Call, where the वे is changed to उ, according to the rule संप्रसारण.

811. वे Weave, few, ध्ये Think, meditate, and ध्ये Increase, make उ, धी, and पी, with कृप् ; the semivowels with their annexed vowels, being changed to their corresponding vowels, and those vowels made long by the preceding rule. सुधीः *m.* One of a good understanding ; उः *m.* Who weaves, sews ; आपीः *m.* Who increases.

812. THE semivowels and accompanying vowels of लिच् Dry, go, अच् Preserve, go, shine, please, satisfy, &c. &c. भच् Bind, tie, डच् Be diseased, and त्वच् Make haste, are changed to उ with क्त्विप्; as स्तू: *m.* Who dries, goes; उ: *m.* Who preserves, goes, shines; मू: Who ties, binds; जू: *m.* Who is diseased; नू: *m.* Who is quick. Their crude forms are स्तू, उ, मू, जूर, and नूर.

813. क्, or व्, preceded by र्, suffers elision with क्त्विप्; also before any consonant except a nasal, a semivowel, or ह्, provided the rule do not require *conversion*. Thus मूर्च्छ Be insensible, makes मूर, *nom.* मू: Who is insensible; धूर्च् Injure, makes धुर *nom.* धू: Who injures, burthens.

814. उ (as उ, who preserves, in rule 812), preceded by अ, with it forms औ; as जनौ: Who keeps or preserves mankind, from जन Person, and उ.

815. THE roots यम्, मन्, तन्, and गम्, lose their final nasals with क्त्विप्, and then take न् after their short vowels, according to rule 805, page 458; as संयन् Who ceases or refrains altogether; परिमन् Who minds, believes, knows entirely; परीतन् Who spreads, extends all round, or completely. *Obs.* Here the इ of परि is made long, which is sometimes allowable before a word with क्त्विप्. अरण्यगन् Who goes or wanders in a forest.

816. WHEN the root अच्, Move, go, honour, worship, formed according to the rules of क्त्विप्, follows in composition any word of the class सर्व्वादि, viz. Any pronoun, or pronominal (See Chap. IV. p. 107), the word विश्वच् Every where, or देव A celestial, अद्दि shall be substituted for the last vowel with the following consonant of any of those words; सर्व्वद्राच् *nom.* सर्व्वद्राच् Who worships all, or every thing; विश्वद्राच्

विष्वद्व्यञ्च, *m.* विष्वद्व्यञ्चः Who worships every where; देवद्व्यञ्च, *nom.* देवद्व्यञ्चः Who worships the celestials. The following are esteemed anomalies: अमुद्व्यञ्च, अदद्व्यञ्च, अदमुयञ्च, अमुमुञ्च, Who worships this, all derived from अदम् This. See page 114.

817. WHEN अञ्च, formed with क्विप्, is preceded in a compound word by सह With, सं Together, altogether, and निरम् Crooked, those words are, respectively, changed to सध्नि समि, and निरि; as सय्यञ्च Who worships with others; सम्यञ्च Who worships completely, or well; निर्यञ्च Who worships indirectly, or who goes crookedly.

818. वीरुध् *nom.* वीरुन् The name of a plant, is derived from वि and रुह् Grow, by substituting ध् for ह्, and lengthening the vowel of the preposition. This word too is of the class क्विप्.

819. THE root दृश् See, look, modified by the affixes अक् (अ without *conversion* or *augmentation*), षक् (substituting स् for श्, without altering the vowel), and क्विप् (as before), so as to become दृश, दृस्, or दृश्, is used as an attributive of *likeness*, or *resemblance*, when put after any pronoun, pronominal, समान Same, or भवन् Master, in its crude form, and may generally be interpreted by the English word *like*. स is substituted for समान, इ for the pronoun इदम् This, की for किम् What, and अम् for अदम् This or that; and आ is substituted for the finals of the rest. Examples: सदृश, सदृस्, or सदृश्, Like, the same; इदृश, &c. &c. Like this; कादृश &c. What like? or, Like what? अमृदृश, Like that, or this like; तादृश, &c. Like that; अन्यादृश, &c. Like another, or otherlike, otherwise; सर्व्वीदृश, &c. Like all, all like; भवादृश, &c. Like master, viz. like you, sir. The two crude pronouns युस्मद् You, and अस्मद् I, are changed to त्वा and मा; as त्वादृश &c. Like thee; मादृश, &c. Like me.

320. WHEN the roots क्रम Step, गम् Go, खन् Dig, मन् Give, and जन् Produce, be born, are applied to form compound attributives, they are sometimes changed to क्रा, गा, खा, मा, and जा; as उदधिकाः *m.* Who steps or strides the ocean, viz. Possesses it; अग्नेगाः *m.* Who goes before, precedes; विप्रखाः *m.* Who digs the root of the lotus; गोपाः *m.* Who gives a cow अवजाः *m.* Who is the produce of water.

Of forming attributive Nouns implying the possession of the Property, Habit, Aptitude, or Disposition to do, or to be, what is denoted by the Root.

321. THE following affixes serve to form nouns attributive of the possession of the property, habit, aptitude, or disposition to do, or to be, what is implied by the root to which they are subjoined.

इष्णु subjoined to any causal root, such as कारि, &c. to भाज् Shine, भू Be, सह Bear, suffer, रुच् Please, चर् Go, वर्ध् Increase, वृत् Come to pass, pass, exist, जन् Produce, with प्र prefixed, त्रप् Be ashamed, with अर्प prefixed, कृ Make, do, with अलं prefixed, and कृ Make, do, with निर and आ prefixed; also मद Be mad, merry, पत् Fall, fly, and पच् Cook, mature, ripen, each with उन् prefixed, forms attributive nouns of this species; as in these examples: कारयिष्णु Who possesses the habit of causing to do; भाजिष्णु What habitually shines, splendid; भविष्णु What naturally is or exists, existent; सहिष्णु What is of a disposition to bear, patient; रोचिष्णु Of a nature to please or be agreeable; चरिष्णु What is disposed to move; वर्धिष्णु Of a nature to increase; वृतिष्णु What comes to pass, or exists, existent; प्रजनिष्णु Of a nature to bring forth, or produce: productive, prolific; अपत्रपिष्णु Disposed to

to be ashamed : bashful; अनंकरिष्णु Fit to adorn : ornamentive; निराकरिष्णु Of a nature to expel or drive out; उन्मदिष्णु Habitually mad or foolish; उत्पनिष्णु Apt to fly up or rise; and उत्पचिष्णु Of a nature to ripen, mature, cook. *Obs.* इष्णु requires *conversion* in the radical vowel.

ष्णु, without change in the radical vowel, is used after भू Be, and जि Conquer; as भूष्णु Of a nature to be or exist, existent; जिष्णु Who possesses the power to conquer. *Obs.* This affix is called इणुक्.

स्नु, with *conversion*, forms nouns of this kind, when affixed to the roots ग्लै Be dull, joyless, म्लै Wither, fade, lose beauty, क्षि Waste, decay, स्था Stand, stay, पच Cook, ripen, mature, and मृज् Clean, with परि prefixed. Examples. ग्लास्नु What makes dull or joyless; म्लास्नु What fades or withers; स्थास्नु What is disposed to stand, stop, or stay : permanent, steady : क्षेष्णु Apt to waste or decay; पक्षु Disposed to ripen, mature, cook; परिमाक्षु Of a property to make very clean. *Obs.* मृज् augments its vowel before any affix, when not forbidden by a special rule.

नु, without alteration in the radical vowels, is used after क्षिप् Throw, व्रस् Fear, dread, गृध् Covet, be greedy, and धृष् Dare, brave, be bold; as क्षिप्नु Apt to throw; व्रस्नु Apt to be afraid : fearful; गृध्नु Disposed to covet : greedy, covetous; धृष्णु Apt to brave, dare : bold, daring. *Obs.* This affix is called क्नुक्.

उक्, with *augmentation*, forms similar attributives joined to शृ Hurt, injure, स्था Stand, भू Be, कम् Want, desire, गम् Go, हन् Strike, smite, kill, लप् Desire, lust for, वृष Rain, shed water, पन् Fall, and पद् Go. Ex. शारुक् Hurtful, injurious; स्थायुक् What stops, stays; भावुक् What exists; कामुक् Disposed to long for, or desire : lustful; गामुक् Disposed to go, move, or travel; घातुक् Disposed to injure, kill : hurtful, injurious, cruel,

cruel, murderous; लाप्सुक That longs or lusts for; वर्षुक Disposed to rain : rainy; पातुक Apt to fall; पादुक Of a nature to go. *Obs.* This affix is called ञ्नुक.

आक, called षाक, forms like attributives with भिक्षु Beg, जल्प Speak, कुट् ° Blame, reproach, divide; लुण्ट Steal, thief, and वृ ° Serve; as भिक्षाकः *m.* भिक्षाकी *f.* Who begs; जल्पाकः *m.* जल्पाकी *f.* Who talks much; कुट्टाकः *m.* कुट्टाकी *f.* Who despises, reproaches, holds in contempt; लुण्टाकः *m.* लुण्टाकी *f.* Who is apt to thief or steal; वराकः *m.* वराकी *f.* Habituated to serve.

आलु is affixed to पति 10. Fall, गृहि 10. Take, स्पृहि 10. Hope, desire, and शी Rest, sleep, repose, to form the following attributives : पतयालु Apt to fall; गृहयालु Inclined to take; स्पृहयालु Disposed to hope or long for; शयालु Inclined to sleep or rest. *Obs.* As roots of the tenth conjugation take इ like causals, it is therefore added to the roots पत्, गृह्, and स्पृह्.

रु affixed to शद् Fall, षद् Sink, yield, give way, बि Bind, धे Drink, and दा ° Give, forms similar attributives; as शद्गु Apt to fall; मद्गु Apt to sink, as under affliction, &c.; मेरु Apt to bind; धेरु Apt to drink; दारु Disposed to give. * *Obs.* The commentators say, that दारु may also be derived from दा ° or दो ° Cut, दे ° Nourish, cherish, and दै ° Make pure, and signify also, apt to cut, nourish, or purify. N. B. In some original works मि Throw, scatter, is put for बि and मेरु Apt to throw, instead of मेरु.

मर, with no change of vowels, called वमर, forms similar attributives with घस् Eat, अद् Eat, and सु Go; as घस्मर Apt to eat: gluttonous; अश्मर Disposed to eat: voracious; सुमर Apt to move.

उर, called घुर, forms attributives of the same sort with मिद् Be kind

or affectionate; भास् Shine, and भञ् Break; as भिदुर Inclined to be kind, affectionate; भासुर Disposed to shine, or display splendour, splendid; भंगुर Apt to break, fragile, brittle.

उर, called कुर, forms like attributives with हिद् Divide, split, भिद् Divide, and विद् Know; as हिद्गर Apt to divide or split; भिद्गर Apt to divide; विद्गर Habitually knowing or wise: विद्गरः *m.* A proper name.

उक् forms similar attributives when affixed to जागृ Awake, also to the reiterative forms of यञ् Worship. जप् Repeat in silence, वद् Speak and दंश् Bite; as जागरूक् Apt to keep awake; vigilant, wakeful; यायजूक् In the habit of worshipping repeatedly; जंजपूक् Who is constantly repeating to himself; वावदूक् Who is continually talking; दन्दशूक् Who bites severely, or repeatedly.

इ, called कि, is affixed to the reiterative *proper* forms of चल् Go, पन् Fall, सह् Bear, suffer, and वह् Bear, carry, to form the like attributive nouns; as चाचिलि Who moves continually; पापनि Who falls repeatedly; मासहि Who repeatedly bears or suffers; and वावहि Who bears or carries often. इ, called कि, is also used after roots in जा, ऋ, or ॠ; also after those which drop their penultimate; as दा Give, ददि Who gives; धा Keep, hold, दधि Who holds, keeps; कृ Make, do, चक्रि Who does, who is active; जन् Bring forth, produce, जशि Who produces: productive, prolific; खन् Dig, ख्वि Who digs; हन् Strike, smite, kill, जग्नि What kills; गम् Go, जग्मि What goes, &c.

वर, with *conversion*, forms attributive nouns with यायाय Move indirectly, भास् Shine, कस् Go, ष्ठा or स्था Stand, ईश् Be noble, grand, पिस् Form members, and मद् Madden, with प्र prefixed; as यायावर That moves indirectly or crookedly, यायावरः *m.* The country of

Kambōja;

Kambōja ; भास्वर That shines, splendid, elegant ; कस्वर That goes or moves ; स्थावर That stands or remains : fixed, permanent ; ईश्वर Who is noble : ईश्वरः *m.* A lord, master, sovereign, an epithet particularly applied to *Siva* ; पेश्वर That forms members, embodies ; प्रमदर What makes mad or intoxicates with love, &c. प्रमदरा *f.* The name of a female character in a beautiful episode in the *Mahābhārata*.

वृ, without *conversion* or *augmentation*, called क्ष्वरप्, forms attributives with इ Go, सु Go, जि Conquer, नश् Destroy, and गम् Go ; as इत्वर That goes ; सृत्वर That goes or moves, जित्वर That conquers ; नश्वर That ruins or destroys : ruinous, destructive ; गत्वर That goes. *Obs.* The redundant प् in क्ष्वरप् denotes the introduction of न् after a short vowel ; and that the म् of गम् is dropped.

र, with *conversion*, forms attributives with हिम् Hurt, injure, दीप् Shine, कम्प Shake, जम् * Release, with the privative अ prefixed, स्मि Smile, कम् Defire, and नम् Bow, bend ; as हित् What injures, hurts, or kills : hurtful, injurious ; दीप् That shines : splendid, brilliant ; कम्प That shakes, quakes, or trembles ; अजम् That does not release : constant, perpetual ; स्मेर That smiles : smiling ; कम् That longs or desires : नम् That bends or bows : humble.

उ forms attributives with volitive roots, भिष् Beg, and शन्स् Tell, praise, with आ prefixed ; as रिप्सु That wants to begin, from रिप्सु deduced from रम् ; लिप्सु That wants to obtain : covetous, from लिप्सु deduced from लम् Obtain ; भिषु That begs, भिषुः *m.* A beggar ; and आशंसु That celebrates praises. *Obs.* The following are esteemed anomalous forms with उ : इच्छु Who desires, from इष् Delire ; विन्दु That knows : intelligent, from विद् Know.

नञ् forms attributives in their crude state, put after स्वप् or स्वप् Sleep, तृप् Thirst, and धृप् Be bold, daring; as स्वप्नञ् That sleeps, habitually sleepy; तृप्णञ् That thirsts, habitually thirsty; धृप्णञ् Bold, daring.

आर, with *conterfion*, forms similar attributives with शृ Hurt, injure, and वद (इ) Salute; as शरार That hurts, injures: injurious, hurtful; वन्दार That salutes: polite, complaisant.

र and लुक are two affixes which form the like attributives with भि Fear; as भीरु and भीलुक That fears: fearful, timid. *Obs.* These two terminations are technically called कृ and वलुक. The short इ of भि is made long.

आय्य, put after स्पृहि ¹⁰ Hope, desire, गृहि ¹⁰ Take, शृ Hear, इ Honour, and जि Conquer, forms with them attributives like the former; as स्पृहयाय्य Who possesses hope or desire: hopeful, desirous; गृहयाय्य That takes or accepts; श्रवाय्य That hears; जयाय्य That defeats: victorious.

अन्न forms attributives affixed to the causal roots गण्डि, from गड् (इ) Cheek, मण्डि, from मड् (इ) Adorn, जनि, from जन् Produce, and नन्दि from नद् (इ) Prosper, be happy, rejoice; also to जि Conquer; as गण्डयन्न That causes (beauty to) the cheek; मण्डयन्न That makes ornament or adorn; जनयन्न That causes to produce; नन्दयन्न That causes to rejoice, be happy; जयन्न That gains victory, victorious.

इत्नु forms similar attributives put after स्तनि Make a noise, thunder, गदि Make speak; मदि Make intoxicated, mad, merry, हदि Make joyful, and दुषि Make bad, spoil, deprave; as स्तनयित्नु That thunders: epithet of a cloud; गदयित्नु What makes speak or talk, what promotes

promotes conversation : गद्यिन्नुः *m.* Love, lust, a lustful man, a talkative man ; मदयिन्नु That maddens, intoxicates, makes merry ; हृदयिन्नु That rejoices the heart ; दूषयिन्नु That spoils or depraves.

वि (called वृि) forms attributives duly affixed to कृ Throw, scatter, गृ Swallow, and जागृ Awake, as कीर्त्ति That throws or scatters ; गोर्वि That swallows ; जागृवि That awakes, wakeful.

उ (called डु) forms attributive nouns with भू Be, preceded by स्वयं Self, शं Joyful, happy ; or the prepositions वि, सं, or प्र ; as स्वयंभु Self-existent, स्वयंभुः *m.* An attribute of *Brahmā* ; शंभु That exists happily, शंभुः *m.* An attribute of *Siva*, and also of *Brahmā* ; विभु That exists, separately, or distinctly, विभुः *m.* An attribute of *Viṣṇu*, sometimes given also to *Siva* ; प्रभु That exists with eminence, प्रभुः *m.* A master, lord ; संभु That exists together, or together with : co-existent. *Obs.* The redundant इ of डु serves to denote that the radical उ of भू must give place to the affix उ.

On the Formation of Miscellaneous Substantive Nouns from their Roots.

822. अ, technically called घञ्, serves to form a variety of substantive nouns. If the root end in च्, it is changed to क्. and if in ज् to ग्. This is denoted by the servile घ् ; while the redundant ञ् implies that the radical vowel is subject to *augmentation*. पाकः *m.* A cooking, a ripening, from पच् Ripen, cook ; यागः *m.* Worship, from यज् Worship ; त्यागः *m.* A quitting or leaving, from त्यज् Quit, leave ; भागः *m.* A portion, share, from भज् Share, serve ; आयः *m.* Arrival, from अय् Go ; भावः *m.* Being, existence, essence, from भू Be ; चायः *m.* A collection, from चि Collect, gather ; दायः *m.* A gift, from दा Give ; कामः *m.* Desire, from कम् Long or lust for, desire ; &c. &c. So the following, and similar

similar words compounded with prepositions: प्राकारः A rampart, from कृ Make, with प्र prefixed (the अ of प्र made long, allowable when घञ् is the affix); प्रासादः *m.* A palace, from मद् Sink down, repose, with प्रा for प्र, prefixed; उपाध्यायः A preceptor, from इ Go, with उप With, by, and अधि Over—अध्यायः Going over, reading, study—He with whom one reads or studies; समाजः *m.* Society, convention, assembly, herd, flock, from सम् Together, and अञ्; or from सम Equal, same, and अञ्; विकारः Undoing, ruin, disease, disorder, from कृ Do, and वि; आचामः *m.* Sipping water, rinsing the mouth, from आ and चम् Eat, drink, sip; विश्रामः *m.* Rest, from वि and श्रम् Weary, grow fatigued; पादः *m.* The foot, from पद् Go; दासः *m.* A servant, from दास् Give; लाभः *m.* Getting, obtaining, from लभ् Get, obtain; दुर्लभ *adj.* Of difficult attainment, सुलभ *adj.* Of easy acquirement.

The following words are esteemed irregulars formed with अ, called घञ्: स्यदः *m.* A running, from स्यन्द् Run as a liquid; एधः *m.* fuel, fire-wood, from इन्ध् Kindle; अवोदः *m.* Corruption, wasting away, from उन्द् Moisten, with अव prefixed; हिम श्रथः *m.* Release from cold, from हिम Cold, frost, snow, and श्रन्थ Release, let loose. So प्रश्रथः *m.* Perfect release, from प्र and श्रन्थ Release. स्फारः *m.* or स्फालः *m.* A bubble, hail, from स्फूर् or स्फुल् Start, expand; रागः *m.* Passion, anger from रंज् Colour; कायः *m.* The body, निकायः Habitation, and आकायः *m.* A collection, from चि Collect.

828. अ, by some called अल्, and others अ. is an affix of very general application to form nouns of various sorts; and it requires the radical vowel to be *converted*. A great many words formed with घञ् may also be formed by अ. Examples: चयः *m.* or मंचयः *m.* A collection, from सं and चि; स्तवः Praise, from स्तु; भवः *m.* Being, existence, birth,

birth, &c. from भू; लयः *m.* Diffolution, from ली; करः *m.* Hand, hail, &c. from कृ Do; मदः *m.* Joy, intoxication, &c. from मद्; शमः *m.* Peace, quiet, from शम् Grow quiet. *Obs.* Words of this form occur in every page, and are to be found in dictionaries.

824. अन, with *conversion*, called युद्, and by some अनद्. The redundant द indicates that words of this class generally form their feminines in ई, called ईप्. अन may be added to almost any root to form nouns expressive of the substantive action, and may generally be Englished by nouns in *ing*; as करणं *n.* A doing, from कृ Do; भवनं *n.* A being, from भू Be; चयनं *n.* A gathering or collecting, from चि Gather, collect; हवनं *n.* An offering, sacrificing, from हु Give, offer up; दानं *n.* The act of giving, also a gift, from दा Give; स्थानं *n.* Standing, a station, from ष्टा Stand; पचनं *n.* A cooking, ripening, maturing, from पच् Cook, &c. दूषणं *n.* Spoiling, corrupting, from दुष् Spoil, corrupt; शयनं *n.* Sleeping, from शी Sleep; श्चिवनं or श्चिवनं *n.* Spitting, from श्चिव Spit; मीवनं or सेवनं, from श्वि “ Sow, weave, सेवनं *n.* Serving, from सेव Serve, &c. &c. Words of this class beginning with स्त, or स्थ, sink the स् when preceded by उन् Up; as उत्थानं *n.* A standing up, from ष्टा or स्था Stand; उत्तमनं *n.* A standing up stiff, like a post, from ष्टम् (इ) or स्तम् (इ). *Obs.* Words of this form, simple and compound, are exceedingly numerous. They are generally found in the neuter gender, when expressive of the mere act of the verb; but as they are very often put adjectively, they then follow the gender of the substantive. Examples: पचनोग्निः *m.* Cooking fire, where पचन Cooking, is made to agree with अग्निः Fire; पचनीस्थाली *f.* A cooking vessel, where पचन is put in the feminine gender to agree with स्थाली. It is also subject to vary its gender when put last in a compound epithet;

as दुर्योधनः *m.* A bad fighting (man), a proper name or epithet; सुयोधनः *m.* A good fighting (man). A few words also are made to end in अना *f.* as will be seen presently.

825. आखः *m.* आखरः *m.* आखनिकः *m.* and आखनिकवकः *m.* are four words signifying *the earth thrown up in digging*, derived from खन् Dig, with आ prefixed, by subjoining four terminations, called in some systems of grammar उ, उर, इक, and इकवक. *Obs.* इ is servile to mark the elision of the final in the two first words.

826. त्रिम, called त्रिमक्, is applied to roots in the lists distinguished by a servile डु, to form attributives of the act by which the substantive thing has been produced; as कृत्रिम Produced by making: factitious, artificial. कृत्रिमो घटः *m.* An artificial vase

827. अथु, with *conversion*, forms noun substantives of the act, with all roots distinguished in the lists by a servile दु; as वेपथुः *m.* A shaking, or trembling, from वेप् Shake.

828. न, called नङ्, forms nouns expressive of the act, put after the roots स्वप् Sleep, रक्ष् Preserve, यन् Endeavour, strive, प्रच्छ Ask, विच्छ Shine, याच् Seek, beg, and यज् Worship, sacrifice. The finals of प्रच्छ and विच्छ are changed to श् before न. Examples, स्वप्नः *m.* Sleep, a dream; रक्षणः *m.* Preservation; यत्नः *m.* Endeavour; प्रश्नः *m.* A question; विम्बः Splendour; याच्या *f.* A seeking, begging: a request or petition; यज्ञः *m.* Worship, a sacrifice.

829. इ, called कि, forms substantives with the roots दा and धा, preceded by अन्तर Within, or a preposition. The final is dropped; as अन्तर्धिः *m.* Keeping within: concealment; आदिः *m.* Beginning; आधिः *m.* Disfrets of mind; परिधिः *m.* Circumference; सन्धिः *m.* Putting together, construction, composition; विधिः *m.* Rule, order, regulation,

regulation, &c. An epithet of the Supreme Being. When धि deduced from धा Keep, preserve, with or without a preposition, is put after a noun in a compound state, it forms an attributive of holding or containing; as वारिधिः *m.* What contains the waters: the sea; अंभनिधिः *m.* That in which the waters are held, viz. the ocean; पयोनिधिः *m.* That in which milk or water is held; the sea of water or milk.

830. नि, called क्ति. This affix-subjoined to roots forms a numerous class of noun substantives in the feminine gender, generally expressive of the result of the action; as भूतिः *f.* Existence, plunder, booty, from भू; कृतिः *f.* Action, from कृ; बुद्धिः *f.* Understanding, wisdom, from बुध्; स्मृतिः *f.* Memory, remembrance, from स्मृ; गतिः *f.* Movement, motion, from गम्; शक्तिः *f.* Power, ability, from शक्; प्रहृतिः *f.* Joy, from हृद्; फुलिः *f.* Perfection, from फुल्; with many others.

The following words substitute नि for ति; as कीर्णिः *f.* A throw, from कृ; गीर्णिः *f.* A swallow, or gulp, from गृ; ज्यानिः *f.* Oldness, antiquity, decrepitude, from ज्या; हानिः *f.* Quittance, loss, from हा. So after the class of roots called लृादि, in the lists marked गि; as लूनिः *f.* A cut, or incision, from लृ Cut, lop; पूनिः *f.* Pureness, purity, from पू Purify.

The following are esteemed anomalously formed with निः सानिः *f.* Destruction, from षो; हेतिः *f.* The glare of weapons, or of the sun, from हि Move; यूनि *f.* A mixture, from यु Mix; जूनिः *f.* Quickness, haste, speed, from जु Make haste.

831. या, called क्यप्, forms nouns in the feminine gender with the roots शी Sleep, वज् Go, move, यज् Worship, विद् Know, वृ or मु Bring forth, कम् Sit, मन् Mind, respect, know, च् Go, भृ Support, maintain, अटाय Move about, इ Go, अज् Go, with सं prefixed, पन्

Fall, with नि prefixed, and मड् Sink, yield, with नि prefixed. The redundant क्, as usual, implies that neither *conversion* nor *augmentation* takes place, and that प् and त् must be put after a short vowel. Examples. शय्या *f.* A bed; व्रज्या *f.* A journey, travelling; इज्या *f.* Worship; विद्या *f.* Knowledge, science; सुत्या *f.* Bringing forth, parturition; आस्त्या *f.* A sitting; मन्या *f.* Respect, knowledge; चर्या *f.* Moral conduct; भृत्या *f.* Support, maintenance; अटाटया *f.* Great travelling; इत्या *f.* A going; समज्या *f.* A congregation or assembly; निपत्या *f.* A falling in or on; and निषद्या *f.* Retirement, a place of retirement.

या, called क्यप्, and श्, is put after क्. The श् implies that the root takes the same form as in the present tense passive. Ex. कृत्या *f.* and क्रिया *f.* An act, or action.

या, with *conversion*, is put after ग् Go, and जागृ Awake, to form nouns; as परिसर्यी *f.* A movement about: circumambulation; जागृय्यी *f.* The being-awake, wakefulness.

आ is an affix employed to form feminine nouns subjoined to the root शंसू Praise, or to any volitive, reiterative, or nominal, derivative root; as प्रशंसा *f.* Praise, applause; दिदक्षा *f.* A wish to see; जिज्ञासा *f.* A desire to know, चिकीर्षा *f.* A desire to do; पिपासा *f.* An inclination to drink: thirst; शिक्षा *f.* The desire to be able: learning, study; जिगीषा *f.* The wish to conquer, &c. अटाटया *f.* A travelling much or frequently, &c. कण्डूया *f.* A scratching, &c.

आ is also affixed to form feminine nouns to any root having a *heavy* vowel (long by nature or position), provided it be of a nature to admit of the prefix इ before the passive participle in त (त्). See page 417, rule 702. Example. ईहा *f.* Search, endeavour, from ईह; जागरा Wakefulness, from जागृ. But though the vowel be *heavy*, if the root do not admit

admit of इ in न्ति, the feminine is formed by affixing ति (क्ति). See p. 478, r. 890. Example. नीतिः *f.* Moral conduct; राडिः *f.* Accomplishment, from राध्.

आ forms also the following feminine nouns, but anomalously: इच्छा *f.* Desire, want, from इष्; जरा Old age, decrepitude, from जृ; आरा *f.* A sort of knife for cutting leather, from ऋ; तुला *f.* A pair of scales or balance, from तुल् Weigh; नारा *f.* A star, from नृ Pals; राधा *f.* A proper name, the star *Rādhā*, lightning, from राध् Accomplish; धारा *f.* A stream, the edge of a knife, &c. the going of a horse, &c. from धृ; गोधा *f.* An animal called *guana*, from गुध्; हारा *f.* A string of beads, from हृ; कारा *f.* A prison, putting to death; लेखा *f.* A stroke, line, writing, from लिख् Write; रेखा *f.* A stroke, line, perhaps from लिख्, र् and लृ being interchangeable; वूडा *f.* A top-knot, crest, the crest of a peacock or other bird, root uncertain, unless from वुड् Divide, cleave. *Obs.* Some derive वूडा from वुद् Urge, and give it the same meaning as चेदना *f.* An urging, which seems to be ill founded.

The following feminine nouns are also formed by affixing आ to their respective roots: भीषा *f.* Fear, terror, from the derivative root भीषि; चिन्ता *f.* Thought, from चिन् (इ) ¹⁰; पूजा *f.* Worship, from पूज् ¹⁰; कथा *f.* A tale, story, speech, from कथ् ¹⁰; कुम्भा *f.* A place of concealment, from कुब् (इ) ¹⁰; चर्चा *f.* Search, enquiry, investigation, study, research, from चर्च् ¹⁰; स्पृहा *f.* Hope, desire, from स्पृह् ¹⁰; तोला *f.* Weight, balance, scales, from तोल् ¹⁰; and दोला *f.* A swing, from दोल् ¹⁰. So पचा *f.* Cookery, from पच्; ज्वरा *f.* Sickness, from ज्वर्; जरा *f.* Decrepitude, from जर; भिदा *f.* Division, separation, from भिद्; गुहा *f.* A cave or cavern, from गुह्; विदा *f.* Knowledge, wisdom, from विद्; क्षिपा *f.* A cast or throw, from क्षिप्; जना *f.* Production, a bringing

bringing forth, generation, from जन्; पीडा *f.* Trouble, pain, oppression, from पीड्; मरा *f.* Motion, movement, from मृ; वसा *f.* Lymph, from वस्; रुजा *f.* Sickness, from रुज्; घटा *f.* An assembly, from घट्; यथा *f.* Pain, trouble, from यथ्; प्रथा *f.* Celebrity, celebration, from प्रथ्; and त्वरा *f.* Speed, from त्वर्.

832. आ, called उ, forms nouns feminine with roots in आ compounded with अन्तर Within, अन् True, or a preposition; as अन्तर्धा *f.* A keeping or placing within or between: a covering or concealing, from धा Keep; अर्द्धा *f.* Faith, belief, a keeping or holding true, from धा Keep; संज्ञा *f.* A name, a technical term in science, cognizance, from ज्ञा Know, and सं With, together; प्रमा *f.* Authority, example, from प्र and मा Measure.

833. अना, called अन, forms feminine nouns put after causals, and other derivatives, which form their roots by affixing इ, called त्रि; also after इषि (इष्) Desire. यन्त्रि (यन्त्र्) Put in order, अन्त्रि (अन्त्र्) Slacken, loosen, release, विद् ² Know, वद् ¹ (इ) Salute, and आम् Sit; as कारना *f.* A cause, इषणा *f.* Desire, volition; यन्त्रना *f.* A stringing, arranging; अन्त्रना *f.* A loosening, setting free, releasing; वेदना *f.* A knowing, knowledge; वन्दना *f.* A salutation; and आमना *f.* A sitting; See p. 471, rule 824.

834. इ, called इन्, is sometimes put after a root to form a feminine noun, when a question is put and answered; as कारिः *f.* in the following sentences: *Question.* कां कारिमकाषीः What work hast thou done? *Answer.* सर्व्वं कारिमकार्षं I have done all the work.

835. अनि is an affix occasionally used to form a feminine noun in a sentence, when malediction is implied, which noun is preceded by a privative particle. Examples: अजीवनिस्ते भूयान् Mayst thou experience

non-

non-existence! or, literally, may non-existence, or lifelessness, be unto thee! अप्रयाणिस्तव भूयान् May'st thou not proceed! or, literally, may thy non procedure be, or come to pass. *Obs.* Such sentences seldom appear.

836. अ, called खलू, occasionally forms a noun when put in composition with ईषन् A little, दुरू Bad, hard, difficult, or सु Good, easy; as ईषदाढ्यं भवं भवता Property (is) of little value with you, Sir. दुराढ्यं भवं Property of bad or little value. ईषन् करः घटस्त्वया A jar of little make by thee. दूष्करः Hard or bad make. सुकरः Good or easy make. *Obs.* These last two compounds may be interpreted several ways; as hard or difficult to do; or, who does ill, &c. Easy to do; or who does well, &c.

837. अन is indifferently used as the termination of a noun preceded by ईषन्, दूर, and सु; as सुदर्शन or सुदर्श Well looking; सुशासन or सुशास Well governing; दुर्योधन or दुर्योध Bad or hard fighting; सुधर्म or सुधर्म Easy or good ruling; ईषन्मर्षण or ईषन्मर्ष Little suffering. *Obs.* These, and similar compounds, are sometimes used substantively, often as adjectives, with an active or a passive signification, and occasionally as proper names. Thus सुदर्शनं *n.* Means the act of looking well; सुदर्शनः *m.* A well looking (man), or a well seeing (man), or (a man) easy to be seen. सुदर्शनः *m.* is also the name of the Chakra or Discus of Vishnu. See p. 473, r. 830.

Of miscellaneous Words formed with the affixes called उनादि, &c.

838. THE affixes about to be noticed are technically called उनादि, viz. उ, &c. The words formed by them are mostly of common occurrence, and, of course, very useful; but their derivations from certain roots appear

appear, in many instances, very vague and unsatisfactory; particularly when neither the meaning of the assigned root, nor its radical letters, correspond with those of the supposed derivative. To reconcile this, the grammarians give many rules; but as these are, very often, arbitrary attempts to reconcile absurdities, it has been judged proper to omit them, and to give mere lists of a few of the words, according to their endings, followed by the roots from which they are supposed to be derived. The more ancient grammarians seem to have omitted this class of words, perhaps because they were too anomalous.

839. उ is an affix used as the termination of a very considerable class of nouns. If the vowel of the supposed radical is *augmented* in the derivative, this affix is called उण् or उन्, if *converted* उ, and if neither of these changes takes place, कु. But as the effect of these distinctions will be perceived in the words themselves, it will be needless to take any further notice of them. The following, therefore, is a list of nouns formed by the affix उ:

कारु: *m.* A maker, from कृ Do; वायु: *m.* The wind, from वा Blow, move; पायु: *m.* The *anus*, from पा Drink; जायु: *m.* A medicine, or remedy, from जि Conquer; मायु: *m.* Bile, from मि Throw; स्वादु *adj.* Sweet, delicious, from स्वद् Relish, taste; साधु: *m.* An honest, upright, good man, from साध् Accomplish; because, say they, he accomplishes another's business; आशु *adj.* Quick, आशु: *m.* A species of grain, from अश् Eat; मानु: *m.* The summit or ridge of a mountain, from षन् or सन् Offer, give; दारु: *m.* Wood, from दृ Tear; जानु: The knee, from जन् Bring forth, produce; चारु *adj.* Pleasant, agreeable, delightful, beautiful, pretty, from चर् Go, move, act, eat; चादु *adj.* Eloquent, from चद् Split, divide; किंशारु: *m.* The delicate point of a grain of corn, from किं

and

and शृ Injure ; गोमायुः *m.* A jackal, from गो and मि Throw ; जरायुः *m.* The womb, from इ Go, and जरा Old age ; तालु *n.* The roof of the mouth or palate, from तल् Lay a foundation, found, establish ; राहुः *m.* The ascending node, or dragon's head, from रह Fortake, leave alone ; बाहुः *m.* The arm, from वह Carry ; पाशुः *m.* or पांसुः *m.* Dust, from पस् (इ) Destroy ; and कृक्वाकुः *m.* Who speaks from the throat, viz. a cock, peacock, &c. from कृक् The throat, and वच् Speak. All the foregoing are formed with उन् or उण्.

मरुः *m.* Who feeds or maintains, from भृ Feed, support, maintain ; मरुः *m.* A country void of water, from मृ Die ; शयुः *m.* Who sleeps, name of a fabulous serpent, from शी Sleep ; तरुः *m.* A tree, from तृ Cross over, pass, traverse ; वरुः *m.* An offering of dressed food, flesh, &c. from चर Eat, go, &c. त्सरुः *m.* The hilt of a sword, &c. from त्सर Go concealed ; तनु *adj.* Fine, small, thin, slender, and तनुः *f.* The body, from तनु Stretch, draw out into length ; मयुः *m.* A fabulous monster, with a human body and a horse's head, from मि Throw ; महुः *m.* An aquatick bird of the stork species, from मस्ज् Dive ; कटु *adj.* Pungent, and कटुः *m.* The name of a pungent or astringent plant, from कट् Be pungent ; वटुः *m.* A *Brahmachāri*, or novice in divinity, from वट् Speak ; शरुः *m.* Thunderbolt, dart, anger, from शृ Injure ; स्वरुः *m.* A thunderbolt, from स्वर Sound ; स्नेहुः *m.* A disease, or, according to some, the moon, from स्निह् Be gentle, kind, affectionate ; त्रयुः *m.* Tin, from त्रय् Be ashamed ; वसुः *m.* Wealth, riches, treasure, the title of an order of mythological beings, of which there are eight ; वसु *adj.* Rich, from वस् Remain, stay, dwell, असुः *m.* Life, existence, from अस् Be, exist ; हनुः *m.* The hollow of the cheek, from हन् Smite ; क्लेहुः *m.* The moon, from क्लिह् Weep ; वन्धुः *m.* A relation, kinsman, friend, from बन्ध Bind ; मनुः *m.* A wife
and

and learned man, the name of a reputed law-giver, from मन् Mind, know ; बिन्दु A drop, a globule of water, or the like, a dot, or spot, a disease of the teeth, from विद् Share, portion ; सिन्धुः *m.* The river Indus, the country near the Indus, the sea, सिन्धुः *f.* A river, from स्यन्द Run, as water ; इन्द्रः *m.* The moon, from इद् (इ) Be glorious, magnificent, shine ; or, according to some, from उन्द्र Make wet ; बहु *adj.* Much, many, from वह Bear, carry, ; इषुः *m.* An arrow, from इष् Go, or, according to some, ईष् Injure ; कन्दुः *m.* Parched grain, from कद् (इ) Be in distress of body or mind ; रज्जुः *m.* Rope, cord, from सृज Let go, create ; तर्कुः *m.* A spindle, from तर्क् ¹⁰. Make clear, or according to others, from कृन् Wind about ; न्यकुः *m.* A deer, from नि and अञ्च Go ; फल्गुः *m.* A certain river, and a particular tree, from फल् Bear fruit, prosper ; पटु *adj.* Just, true, excellent, well, sane, healthy ; पटुः *m.* Cloth, from पद् Go ; नाकुः *m.* The hill raised by the white ant, from नम् Bend, bow ; मधुः *m.* Honey, and मधु *n.* Spring, from मन् Mind, know ; जनुः *m.* Lac, from जन् Produce ; वल्गु *adj.* Beautiful, engaging, वल्गु *n.* A species of blue cloth, from वल् Spread ; शिशुः *m.* A child, from शश् Jump ; ययुः *m.* A horse to be sacrificed, from यु Mix ; बभुः *m.* Fire, the name of a saint, a title of *Vishnu* and of *Siva* ; बभु *adj.* from भृ Support ; चक्रुः *m.* An agent, from कृ Do ; पयुः *m.* A nourisher, from पा Cherish, nourish ; रिपुः *m.* An enemy, from रप् Speak ; पृथु *adj.* Large, great, पृथुः *m.* Fire, an ancient king, from प्रथ Magnify, celebrate ; लघु *adj.* Light, not heavy, from लघ् Be dry ; गुरु *adj.* Heavy, grave, and गुरुः *m.* A spiritual teacher, a grave man, from गृ Make know, teach ; or, according to some, गृ Swallow ; पुरुः *m.* The name of an ancient king, पुरु *adj.* Abundant, from पृ Nourish, fill ; भिद्गुः *m.* A thunder-bolt, from भिद् Divide, cleave ;
विधुः

विधुः *m.* Camphor, the moon, a name of *Vishnu*, from वध् Hunt, drive ;
 गधुः *m.* Greediness, from गध् Be greedy, covet ; धुषु *adj.* Daring, bold,
 active, from धुष् Dare, brave, presume. be bold, active, &c. दधुः *m.* An
 arrow, from दध् Go ; मृदु *adj.* Soft, gentle, mild, from मृद् Prefs, bruise,
 tread, or trample upon ; कुरुः *m.* The name of an ancient king, and of a
 country, from कृ Do ; or, according to some, कृ Throw, scatter ; उरु *adj.*
 Broad, उरुः *m.* The thigh, from ऊरु Go ; भृगुः *m.* A proper name, the
 planet Venus, from भ्रज् Fry ; रघुः *m.* An ancient king, from लघ् (इ)
 Leap, go ; ऋजु *adj.* Straight, right, true, from अर्ज् Earn, or better, from
 ऋज् Be steadfast ; पशुः *m.* A beast, from दृश् See ; but rather from पश्
 Bind ; आवुः *m.* A mouse or rat, from खन् Dig, with आ prefixed ;
 परशुः *m.* or पशुः *m.* A battle axe or hatchet, from पर A foe, and शृ
 Injure ; द्रुः *m.* A tree, from द्रु Run, because, say they, a tree runs upward ;
 हरिद्रुः A certain tree, from हरि, and द्रुः A tree, from द्रु Run ; मिनद्रुः *m.*
 The ocean, from द्रु Run, and मिन Measured ; (according to some मिनद्रु
 from मिन White, and द्रु) शतद्रुः *m.* A certain river, from शत A hundred,
 and द्रु Run, viz. That runs in a hundred streams ; खरः *m.* Desire,
 anger, a horse, a fool, from खन् Dig ; शंकुः *m.* A peg, pin, stake, from
 शक् (इ) Fear ; पीयुः *m.* Gold, the sun, time, a crow, from पा Drink ;
 नीलंगुः *m.* or नीलांगुः *m.* The name of a reptile, a jackal, from नि and
 अङ् (इ) Go ; लिगुः *m.* A fool ; लिगु *n.* Mind, understanding, from लग्
 Stick ; देवयुः *m.* A godly man, from देव and या Go, attain ; मृगयुः *m.*
 A huntsman, sportsman, from मृग A deer, या Go, attain ; मित्रयुः *m.*
 One acquainted with the ways of mankind, from मित्र A friend, and या
 Go, acquire. अपङ्गुः *m.* A child, time, अपङ्गु *adj.* Beautiful, agreeable,
 from ष्टा Stand, with अप prefixed ; दुष्ट *adj.* Bad, wicked, from दुः and

४। सुष्ठु *adj.* Good, from सु and ४। *Obs.* There may be a few more words formed with ३.

840. उर. The following are formed with the affix उर. मन्दुरा *f.* A stable, bed clothes, from मद् (इ) Rest, &c. मथुरा *f.* The name of a city, from मथ् Churn; वाशुरा *f.* Night, from वाश्; or, according to some, वासुरा *f.* A woman, a she elephant, night, from वस् Dwell; चतुर *adj.* Clever, expert, skilful, from चन् Seek, ask; चक्रः *m.* A wheel carriage, from चक् Whirl; अंक्रः *m.* अकूरः *m.* A bud, shoot, germ, from अंक् Mark; विथुरः *m.* A thief, a wicked giant, from वथ् Suffer pain or trouble; मकुरः *m.* or मुकुरः *m.* A mirror, from मक् Adorn; दहूरः *m.* A cloud, a frog, from दृ Fear; महुरः *m.* A sort of fish, from मद्; कर्वुरः *m.* Name of a giant; कर्वुर *adj.* White, from कव् Describe, delineate, paint; वन्धुर or वन्धूर *adj.* Modest, humble, beautiful, from वन्ध Bind; कुक्कुरः *m.* or कुकुरः *m.* A dog, from कुक् Take, receive; मसुरा or मसूरा *f.* A species of grain; श्वशुरः *m.* Husband's or wife's father, from अश् Collect, with शु prefixed; विधुर *adj.* Out of order, unwell; विधुरः *m.* Separation, from विध् Ordain; &c.

841. इष. A few nouns are formed with the affix इष; as महिषः *m.* A buffalo, महिषी *f.* A queen, from मह् Grow large; अविषः *m.* The sea, from अव् Go, &c. आमिषः *m.* or अं *n.* Meat, flesh, from अम् Go, serve, found; तविषः *m.* or ताविषः *m.* Heaven, sky, तविषी *f.* or ताविषी *f.* A river, a celestial nymph, a certain country, from तव् (Not in the lists of roots); अवथिषः *m.* Water, the sun, from वथ् Suffer pain, with the privative अ prefixed; and अवथिषी *f.* The earth, night.

842. विष affixed to किल् Play, forms किल्विषं *n.* Sin, evil. *Obs.* Some derive this word from क् Do.

843. इर . With this affix are formed the following words: तिनिरं *n.* Darknels, a disorder of the eyes, from निम् Be damp, wet, steam; इविर *m.* Fire, from इप् Want; मदिरा *f.* Wine, ardent spirits, from मद् Be merry, mad; मुदिरः *m.* A cloud, मुदिर *adj.* Lascivious, amorous, from मुद् Rejoice; खदिरः *m.* The moon, from खिद् Grieve; छिदिरः *m.* A sword, from छिद् Cleave; भिदिरं *n.* A thunderbolt, from भिद् Divide, split; मन्दिरं *n.* A house, temple, from मद् (इ) Rest, &c. चन्दिरः *m.* The moon, an elephant, from चद् (इ) Rejoice, shine; मिहिरः *m.* The sun, from मिद् Make water; मुहिरः *m.* Desire, a fool, from मुह् Be deprived of sense; मुचिरः *m.* A liberal man, from मुच् Free, release; रुचिर *adj.* Beautiful, pleasing, from रुच् Please; रुधिरं *n.* Blood, रुधिरः *m.* The planet Venus, from रुध् Confine; बधिर *adj.* Deaf, from बध् Bind; शुषिरं *n.* A hole, from शुषु Dry; आशिरः *m.* Fire, a giant, from अश् Devour; अजिरं *n.* A court, or yard, from अज् Go; शिशिरं The dewy season, cold, dew. शिशिर *adj.* Cold, from शश् Jump, leap; स्थिर *adj.* Fixed, steadfast, steady, firm, constant, from स्था Stand; स्फिर *adj.* Abundant, from स्फाय् Abound, increase; स्थविर *adj.* Old, aged, from स्था Stand; खदिरः *m.* The *Khadira Mimosa*, which yields the Terra Japonica, from खद् Injure; शिविरः *m.* A tent, from शी Sleep, rest, repose, &c.

844. इल् is an affix with which the following, and perhaps a few other nouns are formed: सलिलं *n.* Water, from सल् Go; अनिलः *m.* Air, from अन् Breathe; महिला *f.* or मेहला *f.* A woman, from मह् Grow large; भडिलः *m.* A hero, a servant, from भड् Prosper, be happy, &c. भंडिलः *m.* A messenger, भंडिल *adj.* Happy, from भड् (इ) Be happy; शंडिलः *m.* Name of an ancient sage, from शड् (इ) Be disordered, collect; पिंडिलः *m.* An astrologer, from पिड् (इ) Collect; तुंडिलः

तुङिलः *m.* Who has a large mouth, from तुङ् (इ) Tear; तुन्दिलः *m.* Large bellied, from तुङ्; कोकिलः *m.* A nightingale, from कुक् Take; भविलः *m.* A poet, from भू Be; कुटिल *adj.* Crooked, from कुद् Be crooked; कपिलः *m.* The name of an ancient sage, and of *Krishna*, a dog; कपिला *f.* A species of cow; कपिल *adj.* Black and red, brown, from कम् Desire; गुपिलः *m.* Name of a king, from गुप् Hide, preserve; गुहिलं *n.* A forest, from गुह Conceal; मिथिला *f.* Name of a city, from मथ् Churn; पथिलः *m.* A road, from पथ Go; &c.

845. एर. The following words are formed with the affix एरः पनेरः A bird, from पन् Go, fly; कठेरः *m.* Who lives with difficulty, from कद् (इ) Be anxious; कुठेरः *m.* A kind of fruit, from कुद् (इ) Be lame, idle, &c. गडेरः *m.* A cloud, from गड् Check; गुडेरः *m.* Something made of coarse sugar, from गुड् (इ) Preserve; दशेरः *m.* What kills, from दश् (इ) Bite; कुबेरः *m.* The god of riches, the name of a tree, from कुब् (इ) Hide, cover, conceal; शनेरः *m.* An enemy, from शद् Fall; मूलेरः *m.* The hair matted and twisted together, so as to form a sort of turband, from मूल् Root; गुधेरः *m.* Who hides, from गुध् Wrap about; गुहेरः *m.* An iron hammer, from गुह् Hide; मुहेरः *m.* A fool, from मुह् Lose sense; कवेरः *m.* A dove or pigeon, from कु Coo; &c.

846. ओर forms the following words: कठोर *adj.* Hard, difficult, severe, from कद् (इ) Be anxious, prick; चकोरः *m.* Name of a bird, from चक् Strike again, flash; किशोरः *m.* A colt, from शृ Injure, with किं prefixed; सहोरः *m.* A good man, from सह Bear, be patient, &c.

847. उर forms मयूरः *m.* A peacock, from मी Injure, kill; सिंदूरः *m.* सिंदूरः Name of a tree, सिंदूरं *n.* Red lead, from स्यद् Run, flow; &c.

848. ओल forms फपोलः *m.* The temple, cheek, from कप् (इ) Tremble.

849. तु forms many words, of which are सेतुः *m.* A bridge, from सि Bind; तन्तुः *m.* Thread, from तन् Draw out into length, गन्तुः *m.* A traveller, from गम् Go, मस्तुः *m.* Whey, from मस् Measure; शक्तुः *m.* or सक्तुः *m.* Flour, meal, from शक् Able, or षच् Serve; ओतुः *m.* A cat, from अक् Kill. In the same vague way are derived धातुः *m.* The ore of metal, and a verbal root; क्रोशुः *m.* A jackal; पीतुः *m.* Fire, sun; ऋतुः *m.* A season, कन्तुः *m.* The god of desire; मन्तुः *m.* Sin, crime, जन्तुः *m.* An animal; गानुः *m.* A nightingale, a songster; भानुः *m.* The sun; यानुः *m.* A traveller, a messenger, time; हेतुः *m.* Cause, motive, reason; केतुः *m.* The descending node, or dragon's tail, and a flag; अप्तुः *m.* The body; वस्तु *n.* Thing; वास्तुः *m.* The site of a house; क्रतुः *m.* A sacrifice; एधतुः *m.* Fire, a man; वहतुः *m.* A draft ox; जीवतुः or जीवानुः *m.* A maintenance or livelihood; &c.

850. उ forms a few words, such as कर्षूः *m.* A fire made with dry cow dung made into cakes, from कृष् Draw, plough; चमूः *f.* An army, from चम् Eat; तनूः *f.* The body, from तन् Stretch out. So धनूः A Bow; मजूः A merchant; खर्जूः The itch; मर्जूः Who cleanses, a washerman; वधूः *f.* A wife, a son's wife, a woman; कर्कु An itching disorder; पादूः A shoe, from पद् Go; आडूः A raft; अलावूः *f.* A species of gourd; तर्दूः A wooden spoon; दद्रूः A ring worm; नृतूः A dancer, श्रुधूः The anus, from श्रुध् Break wind; रतूः A celestial river, a true speaker; अन्दूः A fetter, a certain ornament; जंभूः or जंभुः *m.* A certain tree or its fruit; and a few others.

851. उन् forms nouns with मृ Die, and गृ Swallow; as मरुन् The wind, the north-west wind; गरुन् or गरुत्मान् The bird of Vishnu; गर्मुन् Gold, and a species of grass.

852. उल forms हर्षुलः *m.* A deer, and हर्षुल *adj.* Handsome, lovely, from हृष् Be glad; चदुल *adj.* Beautiful.

853. इन् forms nouns with ह Take, सृ Spread, go, रद्ग Grow, and यूष् Kill; as हरिन् Green; सरिन् A river; रोहिन् *f.* The name of a deer, of a fish, and of a creeping plant; योषिन् *f.* A woman, a female. So तडिन् Lightning, from तड् Beat.

854. ठ affixed to शम् Quiet, makes शंठः *m.* A hermaphrodite.

855. अठ affixed to कम् Desire, makes कमठः *m.* A tortoise; and the same subjoined to रम् makes रामठं *n.* Asafoetida.

856. ख subjoined to शम् Quiet, forms शंखः *m.* The trumpet shell.

857. ठ affixed to कण् Go, makes कंठः *m.* The throat.

858. अल forms many nouns, such as the following: शकलं *n.* A piece, from शक् Able; शमल Ordure, from शम् Quiet; वहल *adj.* Much, many; वृषलः *m.* A man of the *Sūdra*, or fourth tribe; देवलः *m.* A hired priest, from दिव् Play; सरलः *m.* A fir tree, from सृ Go; पललं *n.* Flesh, from पल् Go, preserve; तरलः The centre jewel in a necklace, agitation; कंवलं *n.* A blanket, from कम् Desire; मुसलं *n.* A sort of pestle for beating off the husk of rice, sometimes written मुषलं, from मुस् + Beat in pieces, or मुस् Steal; लांगलं *n.* A plough, from लग् (इ) Go, &c. म् put before अल, as in कुद्मलः or कुड्मलः *m.* Part of a flower, a place in hell, from कुद् or कुड्; कश्मलं *n.* Stupor, loss of sense, from कश् Injure; and कोमल *adj.* Tender, delicate, fine, from कु or कू Make a noise. There are many more in अल, such as केवल *adj.* Sole, only, alone, कमलं *n.* The lotus; कमला *f.* The consort of *Vishnu*, viz. *Lakshmi*; चपल *adj.* Fickle, uncertain, unsteady; कुशल *adj.* Clever, expert, capable, कुशलं *n.* Welfare, happiness; मंगल *adj.* Happy, prosperous,

prosperous, मंगलः *m.* The planet Mars, मंगलं *n.* Welfare, prosperity, happiness; हगलः *m.* or हागलः *m.* A goat; पल्लं *n.* Fleish; मण्डलं *n.* A circle, a country, मण्डलः *m.* A dog; कुण्डलं *n.* An ear-ring; कलं *n.* Deceit, and a few others.

859. उ forms nouns after roots ending in a nasal; as दंडः *m.* Stick, staff, rod, instrument of punishment; punishment, &c. from दम् Tame; खण्डः *m.* A piece, fragment, a preparation of sugar, from खन् Dig, break; शण्डः *m.* A hermaphrodite, from शम् Quiet; चण्ड *adj.* Wrathful, very passionate, चण्डी *f.* A title of *Durgā*, the consort of *Siva*, *Sivā*, from चन् Injure; अंडः *m.* An egg, from अम् Be crude, or अन् Breathe, &c. &c.

860. आल; as चंडालः *m.* or चांडालः *m.* The name of a low tribe; स्थालं *n.* A dish, from स्था Stand; पियालः *m.* The name of a tree, from पी Drink; कुलालः *m.* A potter, from कुन् Collect; पलाल *n.* A stalk, stray, from पल् Preserve, &c. So मणालं *n.* The stalk of the lotus; पातालं *n.* Hell, the infernal regions, विडालः *m.* A cat; सुगालः *m.* A jackal, &c. &c.

861. अंग forms नरंगः *m.* A wave, from नृ Cross over; मृदंगः *m.* A sort of drum; &c.

862. ग forms गंगा *f.* The river Ganges, from गम् Go; शृंगं *n.* A horn, from शृ Injure, खड्गः *n.* A sword, from खड् Divide; पूगः *m.* The *araca* tree, from पू Purify, हागः *m.* A goat, from हो Cut, reap, &c.

863. अंड forms करंडः *m.* Honey-comb, from कृ Do, सरंडः *m.* A bird, from सृ Go; भरंडः *m.* A master, from भृ Support; वरंडः *m.* A disorder of the face, from वृ.

864. अद् forms शरद्, or शरत्, The dewy season, autumn, from शृ Decay, दरद्, or दरत् *f.* A mountain, fear, from दृ Tear; द्यवत् *f.* A stone,